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THE DOCTRINE ON SACRILEGE IN MORAL THEOLOGY.

IT would be worth while for some modern Sir Henry Spelman to write a book on the history and fate of sacrilege in modern times. Starting from the first French Revolution, or even somewhat earlier, and continuing his narrative down to our own times, the writer would find only too abundant material for his purpose. In France, in Italy, and in Spain, especially, the material would be plentiful, and if the history of private owners of Church property is any reflex of that of those nations themselves, the moral that sacrilege does not prosper even in this world would be no less striking than it appears in the pages of the worthy knight of the time of Queen Elizabeth and King James I. Sir Henry points out that the immense treasure which the suppression of the monasteries put into the hands of Henry VIII melted away, nobody knew how; while rebellion and disaster followed quickly on the crimes by which the religious houses were robbed and destroyed. The property itself seemed to carry a curse with it, so that sterility, and death by violence became marked characteristics of the families that were enriched with abbey lands.

In one respect indeed the modern imitators of Henry VIII have improved on his example. Sir Henry tells us what became of the invaluable libraries which formed the chief treasure of the suppressed monasteries:

"Yet the desolation was so universal, that John Bale doth much lament the loss and spoil of books and libraries in his Epistle upon Leland's Journal, Leland being employed by the king to survey and preserve the choicest books in their libraries. If there had been in every

shire of England (saith Bale) but one solemn library to the preservation of those noble works and preferment of good learning in our posterity, it had been yet somewhat; but to destroy all without consideration, it is, and will be unto England for ever, a most horrible infamy amongst the grave seniors of other nations. Adding further, that they who got and purchased the religious houses at the dissolution of them, took the libraries as part of the bargain and booty,—reserving of those library books, some to serve their jakes, some to scour their candlesticks, and some to rub their boots, some they sold to the grocers and soapsellers, and some they sent over sea to the bookbinders; not in small numbers, but at times whole shipfuls, to the wondering of foreign nations. And after he also addeth, 'I know a merchantman, which all this time shall be nameless, that bought the contents of two noble libraries for forty shillings each, a shame it is to be spoken: this stuff hath he occasioned instead of grey paper by the space of more than these ten years, and yet he hath enough for many years to come: a prodigious example is this, and to be abhorred of all men who love their nation as they should do.' And well he might exclaim, 'a prodigious example,' it being a most wicked and detestable injury to religion and learning.''[1]

Nowadays books are valued by others, as well as by monks and churchmen, and so the books found in the monasteries suppressed by the state in our day are placed in public libraries, and the duplicate copies are thrown on the market, much to the benefit of the book collector.

As the student of moral theology is aware, there are many difficult questions concerning the doctrine of sacrilege. Doctors are not agreed even upon the definition of the term. Sir Henry Spelman, who was deeply read in the scholastic theologians and canonists, defines it as—"an invading, stealing, or purloining from God, any sacred thing, either belonging to the majesty of His Person, or appropriate to the celebration of His divine service.'[2] Thus there are two kinds of sacrilege; the first kind is committed "when the very Deity is invaded, profaned, or robbed of Its glory", says Sir Henry. And so the sin of Lucifer and his angels, of our first parents, of Cain, of those destroyed by the flood, of the builders of the tower of Babel, of Nimrod, and of others, was

[1] *History and Fate of Sacrilege*, p. 149. [2] *Ib.*, p. 1.

a sin of sacrilege. "In this high sin," he further says, "are blasphemers, sorcerers, witches, and enchanters; and as it maketh the greatest irruption into the glorious majesty of Almighty God, so it maketh also the greatest divorce betwixt God and man."[3] In other words, as modern theologians say, all sins against the virtue of religion may be called sacrilege in the wider sense of the term. In this sense it is not a specific sin, but rather a genus containing under it many different species of sin.

Sir Henry admits that this meaning of the term was not the common one with the schoolmen and canonists. "I come now," he says, "to the second part, which indeed is that which the schoolmen and canonists only call sacrilege, as though the former were of too high a nature to be expressed in the appellation: so exorbitant a sin, as that no name can properly comprehend it: *θεομαχία*, a warring against God, and *θεοβλαβέια*, a direful violence upon Divine Majesty, a superlative sacrilege."[4] In the strict sense of the term, the specific sin of sacrilege is "a violating, misusing, or a putting away of things consecrated or appropriated to divine service or worship of God: it hath many branches—time, persons, function, place: and materially. All (saith Thomas Aquinas) that pertains to irreverent treatment of holy things, pertains to the injury of God, and comes under the character of sacrilege . . . Sacrilege of time is, when the sabbath or the Lord's day is abused or profaned: this God expressly punished in the stick-gatherer."[5]

Sir Henry had good authority for considering that sins committed on Sunday partake of the malice of sacrilege, as being a desecration of time set apart for the service of God; but he knew of the contrary opinion, for he adds, quoting Soto,—"Some canonists seem not to reckon this under the common kind of sacrilege. So that in all that followeth we shall run the broken way of the schoolmen and canonists."[6]

However, "the broken way of the schoolmen and canonists" is anything but straight or level at this point. The great variety of opinions concerning particular cases of sacrilege shows that it is not easy to say what constitutes the essence of the sin in all

[3] *Ib.*, p. 2.
[4] *Ib.*, p. 12.
[5] *Ib.*, p. 12.
[6] *Ib.*, p. 13.

cases. What sort of violation or misuse of the person is requisite for sacrilege? Why is not detraction of a person consecrated to God sacrilege? Why is not blasphemy, or any grave sin committed by a priest sacrilege, since it is a violation of one consecrated to God? Then, what is necessary to constitute a person consecrated to God? Will a private vow suffice, and if not, why not? What sins committed in church are sacrilegious?

Is it possible to explain the nature of sacrilege so that it will be easier to see our way toward giving satisfactory answers to such questions as the above?

When an object is dedicated to the service of God, it acquires thereby a new dignity, it is stamped with the seal of God, it enters in a sense into the sphere of the divine. As such it is only right and proper that it should be treated with a certain reverence and respect, which are due in the first place and in the highest degree to God Himself, and secondarily to all that in any special way belong to God.[7]

To treat such an object dedicated to God without due reverence will in some degree be an act of irreverence toward God Himself, and so in some degree sinful. Such an act is a fault against that obligation which binds all God's rational creatures to treat their Creator and all that in any special sense belong to Him with respect and deference. This motive St. Paul uses to exhort the Corinthians to avoid sin, especially sins of the flesh.[8]

The Christian is by baptism dedicated and consecrated to the service of God; he is the temple of the Holy Spirit; he is under a special obligation not to defile himself by sin. Sin in such a one is a desecration, a violation of what has been devoted to God's service.

All this is perfectly true, but it is no more than saying that there is a special malice and deformity in sin committed by a Christian. That faculties and organs, which have been solemnly dedicated to the service of the All Holy, should be soiled by being employed in the service of the devil is a profaning of things sacred, and an act of disrespect to God to whom they belong.

[7] S. Thomas, II, II, q. 99, a. 1.

[8] I Cor. 3: 16.

In a still greater degree is there a special malice in the sins of a priest or of a religious. Both of these have received a special consecration to the service of God, over and above that by which they were dedicated to Him in baptism. Both have consequently taken upon themselves special obligations of leading holy lives; sin is in a special manner unbecoming in them; it is a violation of what by so many titles belongs to God. However, this special malice which qualifies the sins of Christians, priests and religious, is to a greater or less degree common to all the sins which they commit. It is not a distinctive mark of any one sin, and so it cannot constitute the essence of the particular sin of sacrilege. At most it may be said that in a wide sense, the special consecration to God by which Christians, priests and religious, are devoted to His service, makes their sins partake somewhat of the nature of sacrilege, in the sense in which St. Bernard said that unseemly joking in the mouth of a priest is sacrilege.[9]

All this seems to show that the special sin of sacrilege does not consist in the violation of a person or thing which only in some general way has been dedicated to the service of God. A certain irreverence, it is true, characterizes any improper use of such person or thing, and such irreverence, indirectly at least, affects God Himself; but this cannot constitute the special malice which differentiates the specific sin of sacrilege.

Here we are considering those objects which of themselves are not sacred. There are, it is true, some things, which of their own nature and by their very institution belong wholly to God's service, and have no other use but in His service. Such are the Sacraments of the Church. They are the sacred means instituted by Christ for sanctifying the souls of men. They belong to the supernatural order by their very institution and aim. Any abuse of them is an act of disrespect to the God-Man who instituted them, it is a violation of that which by its very nature is holy. So that any abuse of the Sacraments or of the Holy Sacrifice of the Mass has in it all that constitutes the essence of sacrilege. There are, however, other objects which, although dedicated to God's service yet of their own nature do not belong to the sphere of the divine. They enter into the sphere of the

[9] *De Consid.*, lb. II, c. 13.

divine by the fact of their consecration. With regard to such objects, we have seen that the mere fact of their dedication in any general way is not of itself sufficient to cause any abuse of them to have the malice of the specific sin of sacrilege. Some other element is necessary for this. What is that element?

The answer to this question is indicated to us by the way in which persons, places and objects became holy and sacred under the Old Law. In the Book of Leviticus[10] we are told how Aaron and his sons were consecrated to the service of God by Moses in a public and solemn manner prescribed by God Himself. The various instruments and objects of divine service were also solemnly anointed and dedicated to their sacred purpose by God's own directions.[11]

They were thereby taken out of the category of things profane, and became holy, consecrated, to be touched and handled by no one who was not himself sanctified with special rites. The Temple with its divisions of various degrees of holiness, which implied various degrees of separation from things profane, and the very place on which the Temple was built, were dedicated in a solemn manner to God. By the act of consecration all the requisites of divine service were not merely dedicated to God, but they were publicly separated from the objects of everyday life; it was solemnly forbidden to treat them as objects of common use. The Temple was profaned and desecrated by the very entrance of the profane, the sacred vessels were profaned by common use, it was sacrilege for a non-consecrated person to presume to fulfil the office of a priest. By the consecration then of things to the service of God by duly appointed ministers according to the prescribed form, those things became sacred in a special sense, and an obligation was laid upon all to treat them with special reverence, inasmuch as they had been thus dedicated to God.

It is difficult to see how such an obligation could arise, unless it were imposed in some such way by competent authority. This seems to be in the mind of Suarez, when he says that no private dedication of one's self to the worship of God is sufficient to make the person sacred, but that this effect must come from law.[12]

[10] Leviticus, 8. [11] Ex. 30: 23.

[12] *De Relig.*, tract. III, lb. 3, c. 2, n. 1.

When Laymann [13] and other theologians quote the Roman civil law in proof of this, they seem to appeal to the nature of things, and to reason and common sense.

In the dedication of persons, places, and objects to the worship of God, the Christian Church was guided partly by what her Divine Founder had commissioned her to do, partly by the analogy of the Old Dispensation, partly by the natural fitness of things. In all that she did in this matter, she used the authority given to her by God Himself. And so from the earliest times there were in use in the Church special rites and ceremonies, not only for the solemn consecration of her ministers, but for the consecration of virgins, and for the dedication to God of all that was required for divine service. Although a priest might give a simple blessing, the authority of a bishop was usually required for the solemn consecration of things to God. For this, as under the Old Law, holy oil is commonly employed. And so we have the well-known distinction between *benedictiones invocativæ* and *benedictiones consecrativæ*. By the former, God's blessing is invoked on the use of those things which are blessed, such as the food we eat, but they do not become holy and sacred thereby; whereas, by the latter, things are made holy and sacred, they are perpetually dedicated to the service of God, and can never again revert to profane uses, as is expressly laid down by the fifty-first Rule of Law in the Sixth Book of the Decretals.

And so a private dedication to God by private authority is not sufficient to constitute persons, places, and things holy and sacred in such a manner that the special sin of sacrilege is committed by abuse of them. Public ecclesiastical authority is required for this, and ordinarily a public, solemn rite is used, approved by competent authority. The Pope, indeed, as supreme legislator in the Church of God, is not subject to the provisions of positive ecclesiastical law, and he can consecrate things to God, and make them sacred by a mere act of his will;[14] but subordinate ministers in the Church would seem to be bound to use the prescribed rites when they desire to consecrate things to God, and to make them sacred.

The particular aspect too in which an object is rendered sacred

[13] Lb. 14, tract. 10, c. 7, n. 2.

[14] Lehmkuhl, *Theol. Mor.*, II, n. 586.

by consecration depends in great measure upon the intention of the Church. Thus by conferring minor orders, the Church makes the persons of clerics sacred in the sense that sacrilege is committed by bodily illtreatment of them, but it is not sacrilege if they transgress the sixth commandment. On the other hand, sacred orders dedicate the cleric to the service of God by the observance of chastity, and sacrilege is committed by him if he violate that virtue.

It would appear then that if we prescind from things which of their own nature are holy and sacred, as for example, the Sacraments, the Holy Sacrifice of the Mass, and the relics of the Saints, and consider that larger class of objects which become sacred by consecration, the specific sin of sacrilege is a consequence of positive law. It is a transgression of the positive law which out of reverence for God, to whom the object has been solemnly dedicated in legal form, forbids certain actions with reference to that object. If those forbidden actions are performed, the sin of sacrilege is committed, a violation of a sacred object in that respect in which it has been made holy and sacred by the will and solemn dedication of the Church.

If this be the correct notion of sacrilege, it will be an easy matter to decide what particular sins fall under this specific head. To take the questions asked above: it is clear that detraction of a person consecrated to God is not sacrilege, because the Church has not specially forbidden that violation of his rights, moved thereto by the motive of reverence for God. For the same reason all grave sins committed by a priest are not so many sacrileges; but a violation of chastity, to the observance of which the Church has specially dedicated him, is sacrilege, in the specific sense of the term. It is clear, too, that a private vow of chastity does not consecrate the person to God; the authority of the Church must come in, as it does in the vow of chastity taken in the reception of sacred orders, and in profession in a religious order approved by the Church. Again, not all sins committed in church will have the malice of sacrilege in the strict sense, but only those that have been specially forbidden by the Church out of reverence for the house of God. Under this head will come all those sins by which the immunity of a sacred place is infringed, or by which a

church is violated, so as to need reconciliation in due form. Theft of property belonging to the Church, or intrusted to the Church's keeping, will be sacrilege, even though such property be not in itself sacred, because there is a law of the Church which specially forbids such theft, and makes it sacrilege.[15]

On the contrary, theft of a priest's private moneys will not be sacrilege for the opposite reason. Nor will all sins committed on the Sunday be sacrilege, for though that day be specially dedicated to God's service, yet there is no special law commanding us to keep the day holy by abstaining from all sin.

It will not be difficult to apply the same principles to other disputed cases, and if this be done, light will be thrown on some difficult questions of moral theology, and "the broken way of the schoolmen and canonists" will be made somewhat more straight and more level for the bewildered beginner.

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MYLER MAGRATH, "QUEEN'S BISHOP," PLURALIST AND CENTENARIAN.

THE sixteenth century in European history is preëminently the vacillation age. Motley changes, lapses, and returns, and renewed lapses, in the matters of faith and allegiance, were the order of the day in every country where the new ideas had taken root. Motley characters, too, were many of those who went through these ofttimes surprising performances. Ireland furnished some wonderful examples in tergiversation. They were not numerous, but they made up in quality for paucity in muster-roll. There was one in particular who out-distanced all competitors in the race for royal favors, as well as in the astuteness which enabled him for many decades to impose upon those who were necessary to his ambitious designs. The most profound dissembler of a time when dissimulation was really reduced to a fine art was the cleric known to history as Myler (in Gaelic, *Maolmuire*) Magrath, and who was for a long time Queen's Archbishop of Cashel.

[15] C. 3, C. XII., q. 2.

A picturesque old hypocrite, truly, does this strange ecclesiastic show, as we survey his personality through the misty obscurity of a period full of hiatus and void in matters historical. Alp, the renegade, as sketched by Byron, is a tame and commonplace villain as compared with Myler Magrath. He is generally referred to as "Myler the Apostate," yet the most recent investigations of his extraordinary career make it doubtful whether the apostasy with which he was charged was real or only feigned. Undoubtedly he fell away from the rule and the practice of the Catholic Church and broke his vows as a priest, but the fact that all the children of his marriage were reared in the Catholic faith throws a strange light on the claim that would make him a true member of the Protestant hierarchy.

Two eminent Irish antiquarians, the Earl of Belmore, G.C. M.G., and Mr. George U. Macnamara, R.S.A.I., have been for some time engaged in tracing the checkered and nebulous career of this strange hybrid. A large store of interesting data on the family history is the result of their patient labors; but as for any effective illumination of the obscure portions of Myler's career—more especially his teaching or preaching on the doctrinal problems of that stormy period—there is little to guide the reader.

Myler, or Milerus, Magrath, or McGrath, was the eldest son of an Irish chieftain, Donagh, of that name, who was hereditary *erenach* or *tearmon*—equivalent to "guardian"—of a very notable strip of Ulster territory now styled Termon Magrath (which is described at length in the *Ulster Journal of Archæology*). Its fame arises from the fact that it embraces the renowned lake and cave which for ages have been known as "St. Patrick's Purgatory." Lough Derg is the name of the sheet of water; and its importance as a place of pilgrimage was recognized even by the powers and potentates who engineered the material side of the Reformation. How the Magraths, who were a Munster sept, came to be located in Ulster has never been clearly ascertained. Dr. John O'Donovan states that the family were the hereditary poets and historians to the royal sept of the Thomond O'Briens; and he surmises that they must have settled in Ulster prior to the year 1344, for that is the date at which their names first appear in the annals of the holy place. This place was holy, it should be observed, not

merely because of its being the scene where St. Patrick passed his mystic penitential retreats, but also because of the fact that there was the chair where Saint Dabheog, one of his disciples, taught the Christian religion and philosophy. This chair, a stone one, was seen by O'Donovan, and the townland around is called after the Saint — *Seeovac* — which O'Donovan explains, "*Saithe* Dhabheoig," that is, seat or chair of Dabheog. The Magraths were the guardians of this relic as well as of the cave of St. Patrick—the *tearmons* or *comharbas:* hence the topographical name Termon Magrath. The sanctuary had, prior to the Reformation, been administered by the Augustinians, who had a monastery in the vicinity. This, however, fell along with the many others in the reign of Henry VIII, and the Irish chiefs got the spoils. Thus it happened that the Magraths became owners of the land in time. Lord Belmore has unearthed a deed among the Patent Rolls of the Elizabethan period, noting the surrender of the lands of Termon Magrath and Termon Imonghan, in Ulster, by Donagh Magrath and Milerus Magrath to the Queen, with the intention that they should be regranted under conditions named. This probably meant that the tenure was to be simply changed from the old Irish tribal system of the Brehons, which gave the chief only his life share in the lands,—just as the remainder of the sept,—into the Anglo-Norman one of primogeniture and entail. The lands thus granted were to be held for life at the twelfth part of a knight's fee for military service, at a rent of £1 6s 8d—in other words at a nominal charge; and they were to be exempt from such Irish exactions as "coyne, livery, bonaght, kindaffe or black rent, sovren quiddye, kearntighe, mustrom and other similar illegal customs." The exact meaning of some of these primordial Irish customs is hardly ascertainable now; but perhaps the French military term "perquisitions" may comprehend most of them.

Now as to Myler's early days, there is no information whatever how they were spent, or where he received his education. Probably there were private tutors at the family castle of Termon Magrath. The date of his birth is given without qualification—the year 1523; probably on documentary evidence. We are told that he joined the Franciscans in 1540, and that he was ordained priest in 1549, but when and where these things were done there

is nothing to indicate. He bursts suddenly on the field of somewhat clearer history. After having labored as a priest in Spain and the Netherlands, we find him consecrated as Bishop of St. Patrick's own See of Down, the consecrator being the Pope himself. This was in 1565. This consecration seems to have been recognized as valid by the Queen, since he was allowed to make his "submission" to her Deputy, Sir Henry Sydney, in Drogheda, a short time afterward, and not asked to renounce anything. This fact strikes Lord Belmore as making against the theory of Myler's apostasy. Elizabeth, however, did not confirm him in the See of Down, but kept him waiting for three years more, and then appointed him to the See of Clogher.

A barren sceptre, truly, the pastoral staff of Clogher, at that distracted period. It was in the midst of a country which for many years had been the theatre of a wasting war; the revenues consisted of only one-fourth of the clergy's tithes and some light fees to the bishop on the occasion of visitations. There was hardly a Protestant in the whole diocese—possibly a few who were so reckoned, but who in their hearts were much like the new Bishop, Protestants for policy's sake only. It is likely that Myler did not leave the Queen long in ignorance of the empty character of her episcopal honor, since we are told that five months later the Archbishopric of Cashel was bestowed upon him. Lord Belmore says that this see had been vacant for sixteen years after the Reformation, the first incumbent since that, event being "one Fitzgibbon or Macgibbon," and quotes Dr. Brady as authority for his assertion. By this he either includes Dr. Edmund Butler and Dr. Rowland Baron among those who accepted the Reformation, or has no knowledge of their existence or appointment. But there they stand out on the roll of Catholic archbishops duly consecrated and installed—Dr. Butler in 1527, and Dr. Baron (in Queen Mary's time) in 1553. There is no proof that either of these prelates fell away from the Old Faith save in Dr. Butler's case a letter to the Lord Protector, Somerset, praising one Cowley for the zeal he had displayed in carrying out the Reformation—*i. e.*, in surveying confiscated abbey lands in Ireland. But Dr. Renehan sees nothing in this letter but a reference to a social change and an effort to restore quiet to the

country after an era of disturbance and lawlessness arising from the Reformation itself. When Myler came on the scene the Catholic successor of Dr. Baron, Archbishop Maurice Fitzgibbon, had had to fly from the see and take shelter in Spain. He was a member of the great house of Desmond. The year of his consecration is given as 1567, but no place is mentioned, and it seems he was in possession of the temporalities of his see for some time before Myler's advent, since in his own correspondence he mentions that he had insulted (*outragé*) "the Protestant intruder." This intruder was James MacCaughwell or Maccavill, a cleric recommended to Elizabeth by Archbishop Cranmer and others of like sentiment. Conflicting accounts leave us in doubt as to what became of "the intruder." Probably he fled from Cashel when he found the Catholic incumbent unwilling to surrender his see without resistance. But whatever the facts, the Archbishop found it safer to fly also than to stay to answer for the reception which he had offered the Queen's representative; and various were the lures and snares that Elizabeth held out to entice him back into her jurisdiction, since she believed that he had been sent by his great relative, the Desmond Geraldine, to negotiate with the Spanish monarch as to an invading expedition to Ireland. But the bird was too wary to be lured by letters. The ultimate fate of this high-tempered Irish prelate is veiled in the mist of contradictory assertion. Dr. Burke makes it appear that he died in Oporto in the year 1578, but Anthony Bruodin has no hesitation in placing him in the list of Irish martyrs; he died in a Cork jail, he says, after enduring great hardships. Sir William Drury, an English official in Ireland, told the Privy Council that the Archbishop had become a sea-pirate! These were the days of Drake and Raleigh and lesser lights of the Spanish Main romance, and the effect of their exploits on the general mind may be estimated from this little incident.

Whatever the circumstances of his death, there seems to be unanimity as to its probable date, since the place he left vacant was soon filled by another who was to furnish proof, more striking still, that the rôle of martyr was one that had no terrors for Irish prelate or priest. Darby O'Hurley, he who was destined to so many sufferings and so cruel a death, next appears as the Catholic Arch-

bishop of Cashel; and the (surmised) time of his consecration is set down as the year 1580. Lord Belmore thinks the year should have been written 1581, since he finds a Papal document, quoted in Lynch's *Præsulibus Hiberniæ* addressed to a "Thomas, Bishop of Cashel," bearing the latter year's date. Ecclesiastical history makes no mention of any such name as Thomas in that particular era. Thomas Walsh, year 1626, is the first holder of it in that see. The fact that such a document existed would seem to upset a very ingenious theory of Lord Belmore's, namely, that the Pope made no appointment to the vacant See of Cashel until he had ascertained beyond peradventure that there was no hope of Myler Magrath's returning to his allegiance to the Catholic Church. "That is, on the assumption that he was still unmarried." The assumption is hardly permissible. In Mr. Macnamara's paper, the data of which he has taken from the official records in Dublin Castle seemingly, everything relative to Myler's life and action is carefully set down. By these records he is shown to have been married in the year 1575 to "Dame Amy O'Meara, daughter of John O'Meara, Lisiniska, Co. Tipperary." This must have been a matter of public notoriety, and the Papal court would be likely to be informed of it somehow, even if it were not common property. The Earl of Belmore appears to have some curious unrevealed purpose in making such a suggestion about the apostate. Perhaps he regards him as one of those accessions to the Protestant ranks who shed no particular lustre on the new church or the motives which brought it into existence.

There is a darker stain on Myler's name—that is, in a mundane sense—than that of spiritual apostasy. If Dr. Renehan's researches and inferences were in the right direction, Myler was the betrayer of the Northern chiefs, O'Neill and O'Donnell, when they were laying plans to carry their war on Elizabeth's forces into Munster. There was treachery of the deepest dye about the transaction. It took place in the year 1585. In the life of Sir John Perrot it is recorded that "the rebellion of Turlough Lynnough O'Neill was discovered by the Archbishop of Cashilles, who did impart to the Lord Deputie certain letters which Turlough Lynnagh wrote to the Archbishop of Cashilles, to this effect—that Turlough challenged the Archbishop to be his *fol-*

lower borne, and therefore to be trusted; and that he should find Ulster to be his refuge when all other parties failed; and finally that he should credit the messenger."

The modern meaning of this quaint diction is that the Ulster Prince regarded the Archbishop, who was also Bishop of Down, which is in Ulster, as his liege-man born, and so entitled to his protection in Ulster, should he be obliged to fly thither for shelter in the day of trouble; and that he might trust the messenger whom he sent to him with whatever advice he had to offer about the intended movement on the South.

Now these facts the "Archbishop of Cashilles" lost no time in communicating to the English authorities in Dublin. He went straight away to consult with the Lord Deputy (according to his biographer's narrative), and their counsel was taken as to the best course (for the English interest) to follow. It was decided to resort to dissimulation; the Archbishop was to receive the messenger kindly, to give him promises of support, and to dispatch one of the Archbishop's own servants to serve ostensibly as a guide, but really as a spy on the messenger's movements. When everything was known the messenger was to be seized and held prisoner until he disclosed all the details and gave all the names of those connected with the movement. The scheme thus well laid was successful for the counter-plotters. Before the Irish chiefs' plans were matured Perrot marched a powerful English force into Ulster, and if he achieved nothing striking in that province he was enabled, at all events, to frustrate the scheme for a sympathetic rising in Munster.

The duplicity of this transaction is not apparent to the ordinary historical student. It needs to be explained a little more clearly. Perrot himself leaves the matter veiled in ambiguity. He addressed a letter to the Privy Council telling of his advance into Ulster and the measures which led to it. He relates how he had intelligence of a combination in Ulster for the bringing in of French troops, and how he had used "a Papist Buyshop" for the purpose of gaining the information. There was no "Papist" bishop in the business, as appears from an examination of the biography and a comparison of the dates—for the See of "Cashilles" is designated. That O'Neill sent a messenger to Cashel

is certain, and that this messenger was entrapped and made to disclose all he knew, is equally clear. Therefore the "Papist Buyshop," the Rev. D. McCarthy, who edited the works of Dr. Renehan, concludes, could have been no other than Myler; and the conclusion is irresistible that so artfully did that diplomat play his cards that he was enabled, at that period of chaos in public affairs and means of communication, to pose to the Ulster chiefs as a Catholic, and to the court of Elizabeth and Dublin Castle as a Protestant. Dr. Renehan finds the name, O'Neill, given as the successor of Archbishop O'Hurley, who was martyred in the year 1584, in the See of Cashel; and he speaks of a *Life of Thurlough O'Neill*, a supposed Archbishop of Cashel; but many clues point to the theory that this personage was entirely mythical and invented to fill an historical hiatus for a very sinister purpose. Magrath was in the confidence of the Northern chiefs, Shane O'Neill and Turlough Liunneach, in earlier years, and he communicated what he knew of their meetings and conferences, while he was the Bishop of Down, to the British ministers. When he apostatized, he was given the see of Cashel in addition to that of Clogher, as we have seen; and the Irish chiefs, not aware of his *volteface*, still trusted him as a Catholic prelate. This would seem to be the hidden meaning of Perrot's ambiguous explanations of his policy.

Lord Belmore's apology for Myler's apostasy is a curious commentary upon the claim of some Protestant writers that the Reformation meant a purification of the Christian religion from grievous errors in doctrine and externals. He endeavors to show that there was little, if any, spiritual or religious character in the movement at all. What he says is the frankest avowal of false pretences that any one in his Lordship's position has as yet put forward. "The quality of Protestantism in Queen Elizabeth's time," he writes, "seems to me to have been in general of a political, official, and perfunctory nature. It was not until Myler was nearing the end of his career that a more militant and real Protestantism obtained with Henry Ussher (the future celebrated Primate and Archbishop of Armagh), about 1613, when he was a Fellow of Trinity College and only approaching middle age. The Presbyterian settlers from Scotland, moreover, had not yet

appeared on the scene. Everyone can form his own conclusions on the matter. Mine is that Magrath's Protestantism was at the most of a very nominal and perfunctory character."

The truth appears to be that Myler's character was so bad that decent Protestants feel ashamed that such a trickster as he proved to be should be arrayed on their side. He was not only rapacious in his esurience for vacant sees and livings, but his double-dyed villainy in dealing with the Irish chiefs for their ultimate betrayal are only too clearly in historical evidence. They are recorded in several State papers, and now, after the lapse of three hundred years, laid bare to the scornful eyes of a censorious world. In the State papers consulted by Lord Belmore, he finds an entry with regard to an examination held in the English camp at Devenish, in 1606, before the Lord Deputy Chichester and Jones, the Protestant Archbishop of Dublin. The end in view would seem to have been to incriminate Maguire, the Fermanagh chief, as a pretext for seizing his possessions. There was one Teig O'Cockran examined. He was a servant to Myler, Archbishop of Cashel, and he disclosed that Myler had "lent his services to Maguire, the said Maguire having great use for his, Teig's, pen and his English tongue for certain business he pretended to have with him (the Deputy); and is a foster brother of the said Maguire, as he saith, "The character of this scoundrel shows the sort of person his master was, no less than those who employed such villains for the betrayal of these people and their chiefs. He described to Chichester and the Archbishop how he had received holy orders as Deacon from the Bishop of Cashell (Myler) and how he went afterward to "the supposed Bishop Brady" (Catholic) and, having confessed, was reconciled to the Church, and received absolution. This was the use to which the despicable traitor was put, in order that he might serve England's dark purposes by betraying the friends who looked on him as a man to be trusted with their most confidential business. A flood of light is thrown on the personality and character of the apostate by these few sentences in the State paper quoted. "Like master like man" never had a better illustration. How Myler stood in his spiritual reputation is no less strikingly shown in a passage in another of these valuable State papers, taken from a

memorandum on the state of Ireland, written by Chief Justice Saxey to Viscount Cranbourne in 1604. He says that "the two principal pillars in every commonwealth, religion and justice, are in great disgrace in that Kingdom, like to work the imminent ruin thereof." The bishops (Protestant) he describes as "priests of Jeroboam, more fit to sacrifice to a calf than to intermeddle with the religion of God. The chiefest of them (Miles Magrath, or MacCragh), an Irishman, sometime a friar, is Archbishop of Cashell, Bishop of Waterford and Lismore, and Bishop of Kelly" (a mistake, evidently, for Emly).

Still, this adroit old fox of a prelate seems to have had some redeeming qualities. The interests of his own family and kin were always well kept in front. He provided for them as best he could, and when any of his kin were in danger they had a good friend in him. Mr. Macnamara found a letter from him to his wife, dated Greenwich, England, June, 1592, in which he tells her to have his cousin, Darby Cragh, sent out of the country, or he would be taken up, and to have all his letters burned. This cousin was the Catholic Bishop of Cork, Dermod Creagh, who was then in hiding.

Mr. Macnamara's portrait of Myler is graphic and seemingly not overdrawn. He says: "In estimating his character one must irresistibly come to the conclusion that he was a consummate trimmer, and no credit to any religion. He was one of the few men of his time whose personality so deeply and unfavorably impressed itself on the minds of his countrymen that, although he was considered the handsomest man in Ireland in his day—a physical advantage which, like charity, covereth a multitude of sins all the world over—he is still spoken of with contempt by the peasantry of Munster."

Whatever the Earl of Belmore has in view in casting doubt on Myler's Protestantism, there can be no hesitation whatever in deciding that his own action was entirely in accord with the Protestant procedure of his day. He apostatized openly; he cast off the insignia of his priesthood; he broke his vows; he married and begat a family; and he entered like the cuckoo into the nests of others, in taking possession of Catholic sees and temporals. Then he was publicly denounced as a heretic by the Pope

(Gregory XIII), and formally deprived of his Bishopric of Down and Connor. In all likelihood he was by the same act excommunicated, else he would not be found at the close of his life, as he was, begging to be received back into the Church. Mr. Macnamara gives the data confirming this. On January 29, 1612, he finds faculties were granted by the Apostolic Nuncio to Father Mamin O'Doulery to receive Archbishop Miler Magrath, at his own request, into the Catholic Church. If he had never left the Church, as the Earl of Belmore would have the public believe, he need not beg to be received back into it, but merely make his submission and do penance. It may be inferred from the granting of the faculties that the request of the Archbishop was acted on, and that he was indeed received back into the Church, but naturally such a fact would be kept secret, in view of the consequences which its publicity must at that time entail. When the Earl of Belmore expresses a doubt on the subject, it is clear that he was unaware of the sources of information from which Mr. Macnamara quotes. He will have to credit Protestantism with the adhesion of Myler to its doctrine and practice, from the date in 1567 when he acknowledged the Queen's supremacy until the date in 1612 when he asked to be forgiven for his heresy and received back into the Catholic fold. This was a period covering forty years; and all these years had been spent by the apostate in grasping at every material advantage that a state of general pillage and spoliation in regard to the ancient Church of Ireland afforded. What these advantages must have been we may infer from the chronicle compiled by Mr. Macnamara:

1567.—Acknowledged the Queen's supremacy.

1570.—Advanced to Clogher.

1571.—Translated to Cashel.

1575.—Married Dame Amy O'Meara, daughter of John O'Meara, Lisiniska, County Tipperary, by whom he had issue: Turlogh, Redmond, Bryan, Marcus, James, Mary, Cecilia, Ann, and Ellice.

1578.—May 14. Grant of English liberty to Myler Magrath and his issue. ("English liberty," urban landed property about his diocese.)

1578.—Leased the Priory of Thome and Toomevara, County Tipperary.

1582.—Given the Sees of Waterford and Lismore, *in commendam*.

These spoils must have been of great value, judging from some observations of Sir John Davys to the Earl of Salisbury, May, 1606, on the state of Tipperary. He wrote as follows: "At Cashell we held sessions for the county of 'The Crosse' and Tipperary. It hath been anciently called the County of Crosse, for it hath been a county above three hundred years, and was, indeed, one of the first that was made in this kingdom, because all the lands in the precinct thereof were either the demesnes of the Archbishop of Cashell, or holden of that see, or else belonging to abbeys or other houses of religion; and so the land is, as it were, dedicated to the Cross of Christ."

Their sacred character did not weigh with Myler when he got his hands on them, nor did they satisfy his voracious appetite. He is found, in the year 1610, when close on ninety years of age, asking Sir Thomas Ridgeway to get the king's sanction to an exchange of the Sees of Waterford and Lismore for those of Killala and Achonry, because the latter were richer. At this time he was still in the enjoyment of the riches of Cashel—more than six hundred acres arable and pasture land, the priory and many houses about Thome alone, and the tithes and buildings of a score of rectories,—with many acres adjoining, in other parts of the County Tipperary. This princely estate was from earliest times the patrimony of the Church and the poor, administered by the diocese of Cashel, in accordance with the bequest of the kings and chiefs who successively donated it to the see. These riches were alienated by Myler in favor of his own family and relatives. For a long period before his death he was in the enjoyment of the revenues of four dioceses and no fewer than seventy livings, and yet he never seemed to have enough. His greed and rapacity were so flagrant that formal complaint of them was made by the Archbishop of Dublin before the Privy Council in the year 1607. All the time that he was fattening on this plunder there were in his spiritual charge probably not more than a dozen sincere Protestants, besides a sprinkling of foreign refugees.

One fact which relieves the complex character of Myler from complete condemnation is the way in which he brought up the family whom he so sinfully begat. They were all reared in the Catholic faith and continued steadfastly in it, so far as can be

ascertained. Furthermore, these children were all born after the time when he himself had "conformed," and this is one of the strongest of the grounds on which the Earl of Belmore rests his case against the sincerity of Myler's recusancy.

Some of Myler's posterity still survive. At least one such is known—a medical gentleman who resides in London. Until quite a short time ago other representatives still lived on the lands of Kilbarron, in County Clare. In the same county there are still living several other descendants of Myler's in the female line.

Redmond Magrath, second son of the apostate, it is curious to observe, became an officer in the French service, and had a very distinguished career; and a son of Turlogh, the eldest son, had his property confiscated for fidelity to the Stuart cause in Ireland. Strange facts these, considered in the light of the heredity theory.

Myler died on November 14, 1622, at the age of a hundred. Before his death he took measures to have his memory perpetuated as he thought it should be. He designed the monument which stands above his grave in Cashel Cathedral, and sought to excuse his misdeeds and tergiversations by enigmatical special pleading. The inscription which he composed is thus translated:

> Patrick, the glory of our isle and gown,
> First sat a Bishop in the See of Down,
> I wish that I, succeeding him in place,
> As Bishop, had an equal share of grace.
> I served thee, England, fifty years in jars,
> And pleased thy princes in the midst of wars.
> Here, where I'm placed, I'm not, and thus the case is,
> I'm not in both, yet am in both the places.
>
> He that judgeth me is the Lord.—1 Cor. 4: 16–21.
> Let him who stands take care lest he fall.

The effigy which reclines on the covering slab is robed in full Roman canonicals and mitre, and bears the archiepiscopal cross. This was evidently done by the sculptor (Patrick Kearin) under the Archbishop's own instructions, inasmuch as the monument was made in his lifetime and under his eye. If Mr. Macnamara's proof of Myler's recantation were in need of support, this remarkable monument seemingly offers enough of it.

JOHN J. O'SHEA.

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THE WIND BLOWETH WHERE IT LISTETH.

(*A Story of Toomevara.*)

I.—Atop of Castle Hill.

AT the end of the Main Street, Toomevara rises to a modest height, crowned by "th' ould Castle," a ruin, now the haunt of night-birds and tramps. Climbing the Castle Hill, as it is called, the mean houses straggle upwards, and from the topmost one can look down on the little town, the wide plain beyond, the stretch of moorland, the silver-shining ribbon of water, where off to the right the Oun runs to the Shannon, and the rampart of low hills to the left with their ever-varying coloring.

The wide horizon gives a sense of boundlessness, of infinite, moist, luminous space. It never closes in on one like an English sky, but, smiling with white, or threatening with grey-piled, shifting cloud-packs, stretches to the sheer edge of the world.

The sick boy in that topmost house, condemned year in, year out, to lie inactive, was never tired of watching the clouds with their background of blue, or pink, or dun, fierce orange, watery yellow, or fiery crimson, amethyst, or cold, pale green with crescent moon shining faintly. He knew them in all their moods, knew them as they looked in sunshine and in storm, at dawn and at dusk. His bed stood close to the window, and for hours, when he could neither read nor sleep, he would gaze upwards silently. Feathery, or massive, or barred, the clouds forever shifted and combined. In them he saw strange visions,—rose gardens, and snowy mountain ranges, and great cities flaming like Troy town, and palaces of marble, flights of steps rising, rising, and ending in a blaze of glory, and towering castles with battlements and banners, on crags above an azure sea. Huge phantoms too at times appeared—an angel with a burning sword and floating draperies, a giant couched on cumuli; fairies, dragons, women poised in act to run, figures never twice the same, strange and distorted faces. He was often impatient with his grandmother when he bade her look at the sky and tell him what she saw, because she answered that the clouds were blowing up for rain, or that the morrow would be fine. Then he would turn his head away from her and lie silent. The sky at Toomevara was so much

more wonderful than the earth, but no one seemed to notice it except himself.

When, on warm summer days, the schoolmaster, who lodged with his grandmother, carried him down to the garden, the boy revelled in the smell of the herbage, and in glimpsing through the broken hedge the stretches of meadow where he had never played. The garden was not beautiful, for old Mrs. Kelly could not care for it, and there was no one else to keep it in order. It was given over to potatoes that a man was hired to plant in spring and dig out in autumn. There were in it, however, privet bushes with their ill-smelling flowers of ivory, a hawthorn that perfumed the air in its season and looked like a gigantic bridal bouquet, a laburnum dropping gold, and one glorious, neglected rose-tree, covered with maiden-blush roses. These lovely, old-fashioned roses were the delight of the boy's life. In them he saw the dawn reflected. He counted the days till they blossomed, and gloried in their sweetness while they lasted. As he buried his face in the exquisite, faintly flushing petals, they woke in him the long, vague thoughts, the yearnings for he knew not what, that came to him likewise from the clouds. Sometimes he watched the tiny, black insects concealed in the heart of the roses, and pictured himself as small as they, wandering through the windings of a faintly pink, perfumed palace. How gloriously they were housed! No king, out of fairyland, had ever the like dwelling.

These days in the garden were few. The boy was seldom strong enough and the days were seldom fine enough simultaneously. For the most part he had to be content with what he could see from the window that stood open as long as his grandmother would permit, and often longer than she knew. He slept so little; and the nights, shut up in a small, dark, close room, were so interminable that he had secretly devised a plan enabling him, by means of a string, to slip back the latch and pull up the sash. Often, when everyone else in the town was asleep, he looked out over the housetops and meadows to the Oun, and watched the dawn. He saw the east lighten and glow, and the rays of the sun stream up to the zenith. Then, when day had broadened, faint, blue columns of peat smoke rose, as on hearth after hearth the fire, raked at nights to smoulder under ashes,

was kindled anew. At six the Angelus rang out from the Convent just beyond the town, three strokes, three strokes, three strokes, and then thirty-three, a long, continuous ringing. Cabin door after cabin door opened. Mrs. Casey was always the first to appear in the street. She was the milkwoman, and supplied those families possessing no cows of their own. The boy saw her off daily for her field with empty, jingling cans, and return weighted with frothing whiteness ready to begin her rounds. Sleepy milkmaids from the various shops and dwelling-houses followed in her wake. We are late-rising people in Toomevara. At seven the Convent Mass bell tinkled over a still empty town. At eight the big "chapel" bell boomed out for Mass in the parish church, and small groups of pious folk, Tom Connolly and his pretty daughter Nora, Mollie Devine, Mr. and Mrs. McCullogh, Miss Lizzie O'Donnell, Miss O'Rorke, Con O'Malley, Miss O'Byrne and others appeared before the sound died away. By this time the whole town was astir, shutters were being taken down and shops swept out.

The parish pump in "The Diamond" creaked noisily as servants filled their pails. The hunch-backed postman came up the Castle Hill rat-tatting at the doors in turn when these had knockers; an important person he, who by feeling a letter from America knew if there were money in it, and congratulated the recipient before it was opened.

In the evening, after the glories of sunset, the boy could see the colors glowing, paling, dying out, the moon peeping timidly forth, first one feeble star in her wake and then another. Lights began to glimmer like fireflies all down the street; to twinkle far off in isolated cabins; to glow behind the chemist's jars, and the ruddy, tempting bottles in the window of Miss McCormack's public house; to flit hither and thither as servant-lads went forth with lanterns to fodder and bed the cows or drive them to the byre. A fast-moving spark was Dr. Lysaght's gig, spinning rapidly homewards. One by one the lights went out. From the fields that ring the town the meadowsweet sent up its perfume. The corncrake's curious, melancholy note was answered near and far, *crek-crek, crek-crek*. The curlews called as they flew across the bog. When grandmother came in and shut the window, the

boy could still hear the wild birds' monotonous note telling him of space and loneliness and falling dews and moonlight, of silvered sedges, and fairy raths, haunted glens and meadows, and souls of the dead crying plaintively to friends who had forgotten them.

Mrs. Kelly's house was better than its neighbors, a dwelling two stories in height and heavily thatched, with eaves where the swallows nested. The short window-curtains were clean as hands could make them, and on the sills were scarlet geraniums in jam-pots. Mr. Conway, her lodger, had taught Denis to read and write when he was quite a little fellow; not that he was big now, for, though just fourteen, he might have passed for a boy of eight. A fall in infancy had left him permanently deformed, and he manifested a tendency to asthma that made Dr. Lysaght doubt whether he would ever live to come to manhood. Books and the clouds were his resources, especially the clouds, since books were not over-plentiful. The schoolmaster lent him Scott, and *The Spirit of the Nation*, and Miss Cusack's *History of Ireland*. Father Igoe, the young curate, who was the schoolmaster's friend, lent him *The Lives of the Saints*, and some odd volumes of Dickens and Thackeray. Dr. Lysaght gave him three volumes of *The Boy's Own Magazine*, an inexhaustible treasure, and Miss Lysaght gave him *Fabiola*. Miss Nora Connolly, who often sat with him and brought him strawberries from her own garden, lent him a thrilling story, *Theodora Phranza, or the Fall of Constantinople*, and gave him Macaulay's *Lays of Ancient Rome* for his very own, as well as a volume entitled *Selections from the Poets*. Denis adored poetry. Nearly all he read he learnt by heart. One had only to start him at any part of *Marmion* or *The Lay of the Last Minstrel*, for him to take up the succeeding lines. Like most sickly boys, what appealed most to him were war songs, tales of battle and deeds of prowess. Full of excitement, his great, dark eyes blazing in his thin face, he would intone,

"Thrice at the heights of Fontenoy the English column failed;"

or

"The Frenchman sailed in Freedom's name to smite the Algerine."

Not to national ballads alone did he confine his affections. He knew every word of *The Belfry of Bruges* and the *Ode to a Grecian Urn*, as well as *Dark Rosaleen* or *O'Donnell Abu*. Mangan's

wonderful translations of the wild German legends of Schiller and Burger delighted him.

The books that formed his little library, a strange, haphazard collection, he read over and over again in times of scarcity. His grandmother possessed an ancient, calf-bound Douay Testament that had belonged to her father. On this and Sullivan's *Dictionary*, Denis fell back when other literature failed. Though puzzled by the long 's's,' the Apocalypse was a constant joy, and in the clouds he often saw the New Jerusalem coming down as a bride adorned for her husband. The *Dictionary*, no doubt, was a trifle disconnected, still the boy came on words like "pageant" or "Tyrian" that set him dreaming, and then, at the end, was the "Classical Appendix," strictly edited for the use of schools, but telling of Jupiter and Venus and Minerva, of Jason and the Golden Fleece, Clytemnestra and the labors of Hercules. The brief notes afforded food for a thousand meditations.

In the evenings, when the schoolmaster was not too tired, and had no visitors, or was kept indoors by bad weather, he sometimes amused himself by gratifying the boy's eager thirst for knowledge. Unbound by rules, conforming to no "standards," Denis always wanted to know the whys and wherefores of everything. His questions often embarrassed the schoolmaster, an excellent and pious young man, who had passed several examinations creditably, and knew all that was in the usual text-books. It was tiresome to have a boy ask who were "the nine Gods" by whom Porsenna swore, and still more tiresome to have to admit ignorance. Mr. Conway had read *Horatius* many times, had analyzed and paraphrased it, but the point had never struck him.

Denis "got on" better with Father Igoe, the pale, ascetic, eager-eyed young priest who came to see him sometimes. Father Igoe was known to be very clever, and was even supposed to write occasionally for the papers. The boy interested him, and it saddened the priest to think that this vivid intellect might be quenched before it came to maturity. Denis and he were like children together, for Father Igoe, too, had his enthusiasms. Religion to him was a real thing, the strongest motive power in human life, and entwined with religion was a passionate love of country. To him the cause of Ireland was the cause of God. If

God had permitted Ireland to suffer, to groan under famine and evil laws, it was because He designed the Irish to be a missionary nation, spreading the Faith in America and Australia, and every other quarter of the globe to which circumstances had driven them. Their destiny accomplished, brighter days would dawn.

Would they? Will they? The boy never doubted that they would. You do not look, year in, year out, into the clouds and have no whisperings at heart.

II.—"DINNIE'S" VISITORS.

Father Igoe's stories were often of the Penal Days, of hunted priests hidden or betrayed, of the "rebel" who in '98 rushed into his great-grandmother's house and implored her to save him. It was harvest-time and she was all alone, for the servants had gone afield with the haymakers. The soldiers were almost at the gate, but she found time to dress the man in a calico gown and a mob-cap, and set him at a washtub in the kitchen. When the soldiers came, she bade them search the house, which they did without result. One began to question the washer, who affected not to hear, but his officer swore at him for a fool wasting time with a deaf old woman, and bade him come along to search elsewhere. Then there was "The Croppy Boy," who went to confess his sins, and found too late that the priest had been shot, and that a yeomanry captain sat in the confessional. Finally, there was a priest on whose head a price was set, who was sheltered by a farmer. Someone betrayed his hiding-place, and a troop of soldiers came to seize him. The farmer turned to the priest, who was disguised as a servant, and said, "Here, take a lantern and show these gentlemen all over the place. They are looking for some priest they imagine is here." The priest led the soldiers from garret to byre, and when they were going away disappointed, vowing vengeance on the informer, the farmer cried, "Gentlemen, don't forget the boy." The captain handed the priest a shilling and took his departure, followed by his men.

Kate Kinahan, who came in occasionally to help Mrs. Kelly, likewise told Denis stories, less elegantly than Father Igoe, but her tales were not less thrilling. She knew all about the ghost at the old forge that beat people who passed that way late at

night. The workhouse road, too, was haunted at the bridge, close to where people were buried together in a pit without coffins in the famine year. One ghost, seen there, took the form of a turkey-cock, and flew up behind travellers. Another appeared as a black dog, which is of course the worst form of evil ghost. The black dog, it was well known, had barred a priest's path one night as he was hastening to a dying man, but the priest drew forth the Blessed Sacrament, and made the sign of the cross, when the creature disappeared in a flash of fire. The same dog, people said, once met Dr. Lysaght, and the doctor touched it with iron, for iron is blessed, since from it was made the nails that fastened Our Lord to the Cross. Dr. Lysaght never spoke of this adventure, for he "didn't like to let on that such a thing happened him," but it was true all the same, for the doctor's man saw it and he was so frightened that he had to go in to Miss McCormack's for a glass of whiskey, though it was after hours. Miss McCormack, who served him, said she really thought at first he was drunk, but he swore a drop hadn't passed his lips. Kate had heard from her own mother of a servant-girl left alone in a house, and when midnight struck "what walked in but the corpse of a young man." The girl was terribly frightened, but she asked him in the name of God what did he want. He told her he had been murdered, and had not received Christian burial, and that she was to wash him and lay him out, and send for a priest to bury him. If she did this, she would have luck all her life long. The girl obeyed, and the young man told her where gold was hidden, so that she became quite rich. Then there was the terrible ghost of old Peter Quinlan of Ballymanor, that so severely beat the men who took refuge in the deserted house that two of them died. It spared the life of the third because his name happened likewise to be Peter Quinlan. People said the men had been killed by a charcoal fire they lighted, but Kate had met the live Peter Quinlan many a time, and he had described to her what he saw. He was nearly dead when he was dragged out next morning. Kate's stories were mostly fearsome, and the ghosts about Toomevara appeared to be strangely given to the chastisement of strangers.

All the old maids in Toomevara, and they were many, were

kind to Denis. Miss Susan Toulmin often sent him a slightly stale bun, or a jam tart. Miss Janey O'Byrne, sister to Dan O'Byrne, who let lodgings to the District Inspector of Constabulary, and who was very pious, often dropped in on her way home from the chapel for a chat with Mrs. Kelly. She always brought some gift for "Dinnie," a rosy-cheeked apple maybe, or an egg from her brackit[1] pullet. She gave the boy *The Glories of Mary* one Christmas, a red rosary on his fourteenth birthday, and a little holy-water stoup to hang by his bed. When he was "a weeny chap" she taught him prayers, and bade him "offer up" his sufferings in union with the merits of Christ in atonement for his sins, which Denis obediently did, without being conscious of any sins that merited so severe an atonement. Miss Janey was a gentle, unpractical soul, whose life was spent in devotion and good works, and who in the body of an old woman had a young and innocent spirit.

She was partly blind, having a pearl on one of her bright, brown eyes. This often caused her to overlook dust left by "the girl," which was the general title of domestics in Toomevara. To dust, the District Inspector, with a fussiness that was one of Miss Janey's sorest trials, objected acrimoniously. She said "there was no pleasin' him," but she "offered up" her lodger, and bore with him and his ways with much patience. To Mrs. Kelly alone did she complain. "I declare to you, ma'am," she said, "he's that obsarvent, if you brought him in here, an' there was the weeniest cobweb hangin', as it might be, there from the ceilin', he'd see it an' pass his remarks on it."

Mrs. Kelly agreed that such powers of observation were most disagreeable. "Sure he's not a rale gentleman," she said, "or he wouldn't demane himsel' by noticin' the like. Thim Scallys is nobodies. I remimber well his grandmother, God rest her sowl, —oul' Pat Ryan's daughter she was,—cutting down a flitch o' bacon for customers, just as anny wan might. 'Tis little she thought o' cobwebs an' the like. Her son married rich, so he did, an' brought grandeur into the fam'ly, an' sure this chap thinks himself aquil to the best. He does be puttin' on an English accent, they tell me."

[1] Speckled.

"Faith he's almost too grand to spake plain," said Miss Janey. "He talks for all the worrld as if he had a plum in his mouth."

Not content with noticing cobwebs, it seemed that, according to "the girl," the District Inspector had an unpleasant habit of carrying plates to the window and examining them in the light to see if they had been properly washed. Mrs. Kelly thought this most objectionable.

"Thank God," she said, "Mr. Conway isn't that soort. Sure he doesn't mind what he ates or dhrinks—never looks at id twicest, but just takes id an' off with him." At this Miss Janey marvelled, and wished she had as reasonable a lodger.

The pearl on Miss Janey's eye had always had a fascination for Denis, who loved her dearly. As quite a small child he made his grandmother nervous. When conversation flagged the boy's shrill pipe would chime in, "Miss Janey."

At the sound of the questioning tone, Mrs. Kelly would interpose hastily: "Whist, child! don't be annoyin' Miss Janey. Miss Janey, dear, won't you take another cup o' tea?"

Presently Denis, after a long silence, would say again, "Miss Janey!"

"Dinis, child, don't be forever talkin'."

"But, Grannie, I on'y wanted to ask—"

"Never mind what y' wanted to ax. When were y' over at the Convent, Miss Janey?"

Denis, however, was not to be foiled. One day, when Mrs. Kelly's attention was momentarily distracted, he succeeded in blurting out the question that so long had hovered on his lips.

"Miss Janey, what's the matter wid yer eye?"

His grandmother glared at him speechless for a moment, in horror at his bad manners.

"Sure, don't mind the child, Miss Janey. He doesn't know what he's sayin'."

"But I do," persisted Denis, stoutly. "I want to know what's—"

"Hould y'r tongue," cried Mrs. Kelly, angrily; "'it's asleep y' ought to be, not listenin' to every worrd that dhrops from a body's mouth."

"Don't scold him, Mrs. Kelly," interposed Miss Janey, gently.

"Sure, 'tis natural a child 'ud be curious. I'll tell you, Denis dear. When I was a little girrl, not so very much older than yerself, I got the smallpox, an' when I was gettin' better I wouldn't stop readin', whatever they said, for I was very headstrong an' 'twas so lonesome, an' I had nothing else to do. So I hid the books under me bed, an' th' end of it was that I got this pearl on my eye, an' there it is still, praise be to God that 'twas no worse, for sure I might have lost the two eyes out o' me head through me foolishness."

To Denis it was so difficult to imagine Miss Janey a little girl, a headstrong little girl, who did not do as she was told, and who, like himself, hid books in her bed when older people thought it time to give up reading, that the surprise of this revelation kept him silent until she took her departure.

Mrs. Kelly had a sharp tongue, and she scolded her grandson with vehemence.

"To think o' you puttin' such a question to Miss Janey about her eye. Hav' ye no manners? Nice way she'll think I've rared ye! How 'ud you like if people axed ye about yer own crucked back? 'Tis ashamed of ye I am, to have no consideration for a body's feelin's."

This speech was a revelation to Denis. Grannie had not thought of his feelings. He learned for the first time, through her hasty words, that he was specially afflicted, so afflicted that it was delicate of other people to ignore his condition. His poor, twisted legs, his deformed back, for which he had hitherto claimed sympathy openly without the smallest sense of humiliation, as one might for neuralgia or a cut finger, of which he had almost been proud as bringing him into notice with Father Igoe and exciting Dr. Lysaght's interest, suddenly appeared before him as ugly, even as monstrous. He turned his face to the wall, and lay very still. His grandmother thought he was sulky, for she could not see the hot, painful tears that presently welled from his eyes and made moist splashes on his pillow. Soon she forgot all about the incident; but Denis never forgot. That day he put childhood behind him, and took up a man's burden of sorrow. That day he realized that he was different from other people, and that this difference was to his disadvantage. For the first time he felt himself to

be a creature apart, whose hopes and fears could not be the hopes and fears of other boys. He never again spoke unrestrainedly of his affliction, and though eager to talk of other things, resented inquiries as to his health. Henceforth he had at times fits of depression, alternating with high spirits and hopefulness. His moodiness attracted Mrs. Kelly's attention, though she was not an observant woman, and she often said a change had "come over" the boy, but she never attributed it to her own hasty words.

Though by no means faultless, Grannie was a brave, stalwart soul, who had fought the battle of life valiantly, first for her husband and a houseful of children, then in her old age for Denis. He was her only daughter's child. Alice, his mother, had died at his birth, and a clumsy country girl, whom his father had taken to nurse the child, had caused the accident from which he suffered and would suffer all his life. Grannie had saved enough to live on with strict economy, but her income was not sufficient for two, so when her son-in-law followed his young wife to the grave, and the sole care of the child fell on her, she set to work to find a lodger in order to provide for a child that needed dainties and doctors. For herself, the coarsest food sufficed. She lived chiefly on potatoes and salt, a cup of tea—many cups of tea—being her sole luxury. Even now she was robust and active, and despite her sixty-seven years and the remonstrances of Father Igoe, adhered to the devout practice of her youth, abstaining from meat on Wednesdays, Fridays and Saturdays throughout the year.

"'Tis too soft an' high-livin' people is now," she said, "takin' their 'ase all roun' an' little good it does them. Sure the man or woman that can't deprive thimselves of a trifle now an' agin for the love o' God, 'll never be able to hould thimselves in big things. Faith, I dunno how Prodesdan's is as good as they are, doin' just what they like from wan year's end to another, an' never havin' to deprive thimselves of anything."

Grannie had reared her seven sons on stern principles, had "kept thim to their duty," taught them manners by means of vigorous cuffs when they failed, and sent them regularly to the Christian Brothers' school. Their father had been a drunkard and a wastrel, but the boys were brought up to drink nothing but

water. They had all gone to America, and prospered there. Two of them were dead. The others had wives and families of their own and could not do much for their old mother, though now and again they sent a few dollars for a warm gown or a new shawl. They wrote affectionate letters and were her comfort and her pride, though she never expected to see them again, or lay her eyes on the American grandchildren of whose wonderful cleverness she boasted, and whose photographs in metal frames were the chief ornament of her "parlor."

Notwithstanding her love for those who to her were still "the boys," Denis was the dearest thing on earth to Mrs. Kelly. She was inclined to apply to him the vigorous discipline that had answered so well with her own sturdy brood, regardless of the fact that the fragile, sensitive, poetic child was of totally different fibre. Denis, however, understood his grandmother better than she understood him. Though she sometimes irritated him, he justly set down many of her tart sayings as being "only her way," and at heart was very fond of her, but he never dared trust her with the imaginings that to him were sacred, and some of her speeches were to him like the blowing of a cold wind, chill with common sense.

III.—"Dinnie's" Work.

Visitors were not very numerous at the house on the Hill. There were days and even weeks together when no one called, when the schoolmaster was busy preparing pupils for some examination, or was away holiday-making. Oh! those long, long days and weeks, with no one to speak to save Grannie, nothing to hear save the buzzing of a bluebottle on the pane, nothing to read save books already familiar—endless, dreary days, when the pattern on the wall-paper became transformed into grinning faces, and blotches on the ceiling into islands and continents. What would Denis have done without the clouds for company? They filled him with thoughts that neither his grandmother nor Kate understood, that he himself could scarcely put into words, and with these vague, formless, swelling thoughts mingled a profound self-pity that sought expression. He could not speak, but he might write. Why not? Phrases, sentences began to form in

his mind, lines solemn and sonorous or light and tripping. Their measured cadence, their music enchanted him, filled him with enthusiasm. With a scrap of pencil he wrote, wrote, unceasingly, and hid his verses as if they were the record of a crime. When Grannie asked at times what was he scribbling there, he flushed hotly and made some evasive reply, thrusting both pencil and paper under his pillow. Often reading over at leisure what he had written in a white heat of inspiration, he found it cold and poor, and in a sudden fit of disgust destroyed it. Then deep depression came on him. He felt he could never write anything really good; could never attain to the heights of which he dreamed; never put into words, understandable of men, the wonderful things that filled his mind. Once written down they lost beauty and glamour, as seashells drawn to the surface lose their iridescence.

This mood lasted a little while, and then he could not resist trying again. Finally he wrote a poem that satisfied his soul. In it were echoes of the books he had devoured, second-hand knowledge of life—what more can one gain from a mattress grave?—burning patriotism, the pathetic wisdom of the young, so certain of all that their elders have learned to doubt, copy-book platitudes that the boy passed on with a profound sense of their truth, noble sentiments, high-sounding lines, and withal something indefinable, something felt and happily expressed, something that showed promise and power hidden under ignorance and verbiage. He read it with tears in his eyes. One day, in an overwhelming burst of pride and confidence, in an eager longing for appreciation, he read it, under solemn pledge of secrecy, to Miss Kinahan's Kate. Kate listened, awe-struck, understanding one word in ten.

"D'ye tell me, honey," she said, when he finished, and lay looking at her with bright, triumphant eyes, "ye wrote that all out o' y'r own head?"

"I did, Kate," said Denis, proudly. "Do you like it?"

"Like it, is id? Faith, 'tis just great, the finest ever I heard. 'Tis printed in a book it ought to be. Sure y've a wonderful head, *agra!*"

Denis beamed with gratification.

"I've done a lot more," he confessed, "but I like this best."

"'Tis grand," said Kate, with conviction. "Bedad, child, how y' can do id at all passes me."

"Oh, it's quite easy," said Denis, modestly. He was enchanted by Kate's appreciation. 'Printed in a book!' Oh! if it could only be, if any editor only thought it good enough. The idea took root and expanded in his mind. Why should he not send it to some paper or magazine? It might have been accepted by *The Toomevara Gazette*, but he had not the courage to try anything so near home. No, he would send it to Dublin, where nobody knew him. He would send it to *The Shamrock*. Kate would post the letter. Kate accordingly purchased a quire of the best foolscap and envelopes to match out of a shilling in coppers, the savings of months, extracted by means of a knife from a tin money-box. Dinnie copied out his poem in a fair, round hand, with as few blots and erasures as possible, signed it "Slievemor" from the name of the mountain that on clear days he could see from his window, addressed it to the editor of *The Shamrock*, Dublin, and carefully enclosed stamps for return. Then he awaited events. Every Saturday Kate was commissioned to buy him secretly a copy of the paper. When he saw the first his heart bounded, for there, under the heading, "Communications Received," he saw an acknowledgment of his poem, "'Liberty,' by Slievemor."

Each week, from that time forth, his pulse beat high as he opened the paper, but a sickening sense of disappointment and discouragement crept over him when time after time he found that it did not contain his poem. If the editor did not mean to print it, surely he would have sent it back, since stamps had been duly enclosed? No one but the boy himself knew what wild hopes he had set on his verses. He grew restless and irritable. When his grandmother asked what ailed him, he answered briefly, "Nothing." Fortunately she was too busy to notice him much, for Mr. Conway's sister, a farmer's bouncing daughter from the depths of the country, who looked on a visit to Toomevara as dissipation, had come to stay with her brother, and the old woman had additional work in consequence. At last the boy could wait no longer, and wrote a letter to the editor asking when his poem on "Liberty" was to appear.

Just at this time Denis caught a feverish cold. He was very ill. One day when Father Igoe came to call on Mr. Conway, Mrs. Kelly met him at the door.

"If y' can spare a minnit, y'r Reverince, mebbe y'd go up an' see Dinnie? He's been ailin' this week back, an' the sight o' y'll do um good."

Father Igoe consented readily, and a short time later mounted the creaking, wooden stair.

"Well, Denis!" said the priest, cheerily, as he entered the room. "How are you? Your grandmother tells me you have been ill."

"I'm better, Father, thank you," said Denis, brightening when he saw his visitor, and stretching out a little, hot, thin hand and white, bony arm, from which the nightshirt had slipped back.

"And what have you been doing since last I saw you?" asked Father Igoe, taking a chair by the bed-side. The boy looked very ill, he thought, frail and shadowy. "He will not be long for this world," was the priest's unspoken comment.

"Little enough, Father. I've been worrying for something to happen."

"Had you nothing to read?"

"Just *The Shamrock*, Father, and an old volume of *The Family Herald* I got from Miss Lizzie O'Donnell, but that has only silly stories, all about girls."

"Indeed!" said the priest, amused. "Well, I have a book of adventures at home, all about boys and pirates. Will that suit you better?"

"Oh! I'd love it. You're very good to me, Father."

"And have you learned any more poetry by heart?"

"Just one piece, Father, *The Skylark*. Oh! it is beautiful. I often do hear the larks singing in the early morning when I can't sleep, and they make me think things just like what's in the poem, only I could never say them like that."

"Where did you find it? You haven't Shelley, have you?"

"No; I found it in a grand book, all full of poetry, that Mr. Conway lent me, Bell's *Standard Elocutionist*. Do you know it, Father?"

"Oh, yes; I know it."

"Mr. Conway wanted it back to use in the school, so he took it away before I had time to learn more than one piece, but there was grand poetry in it about Mary, Queen of Scots, and the king with the white plume, an' the *Wreck of the Hesperus.* There were lots of things I wanted to know the meaning of, but Mr. Conway was too busy to tell me. He says I am forever asking questions.'

"Perhaps Mr. Conway may lend you the book some day when I am here, when we can go through it together, and I'll see if I can find some answer for you."

The boy's face brightened. "That will be great, Father. I have no one to tell me. I asked Grannie, but she doesn't know. She says, it's only rubbishy talk, with no meaning in it, an' that I'm just losing me time. You don't think that, Father, do you?"

"No, Denis; I think in puzzling out these things you are learning much that will be useful to you."

"Oh, Father, it must be grand for the boys that can go to school an' learn all that. If I on'y—"

Just then Kate burst into the room like a whirlwind, and stopped short when she saw the priest.

"I humbly beg pardon, y'r Reverince. Not a wan o' me knew ye were here at all," she said, retreating.

"Come in, Kate, come in," cried the priest. "What is it? You are not disturbing us in the least."

"Oh, sure, it doesn't matther, y'r Reverince. 'Tis on'y a bit ov a letther for the young chap, but id can wait."

"A letter, Kate!" exclaimed Denis, excitedly. "A letter for me! Oh! give it here at once."

Thus adjured, Kate advanced, holding a long, official envelope between her finger and thumb, shielded by the corner of a singularly grimy apron. She laid it on the bed, and the priest saw that it bore in great, green letters the inscription "The Shamrock," followed by the address of the office.

"Ha, ha! young man!" he exclaimed. "So you are corresponding with *The Shamrock?*"

Denis flushed crimson as he seized his treasure.

"Oh, Father, it's a secret," he exclaimed. "Don't tell Grannie."

"So you've secrets from your grandmother?"

"Oh, no, on'y this. I don't want her to know yet—not till I show it to her."

"It! What is "It"? More mysteries? I'm sure I guess. You've been writing something for the paper."

The face of Denis betrayed that this was the truth. He trembled with eagerness and embarrassment.

"There, there! Open it, child. I won't tell."

Denis fumbled at the envelope. A slip of paper fell out and he seized it. As he read its contents with eyes alight, his countenance suddenly changed, worked, and, as he ended, he dropped the note and burst into hard, irrepressible sobs.

"Denis, Denis!" said the priest, soothingly as a woman. "Don't cry, there's a good boy, don't! Tell me all about it, and we'll see if nothing can be done. What is it? What ails you?"

"They—they've sent it back," faltered Denis, with averted face, "and—I've waited so long. They say it—it isn't up to their standard! They'd have sent it back before, but—but I forgot to give my real name and address."

"Cheer up, my man," said Father Igoe. "Don't let a little thing like that discourage you. Don't you know that a first poem never is accepted? It would be quite a bad sign if they had taken yours. All the great poets were rejected in the beginning."

"Were they really, Father?" Denis looked toward him with watery eyes.

"Of course they were. You must have pluck and perseverance. Wait until you see! Some fine day when you're poet laureate or something of the kind, you'll laugh at this."

A wan smile crept round the boy's mouth.

"Oh, but they say it's not good enough?" He ended with a sob.

"I daresay it is not, but you'll do better in time. How old are you?"

"Fourteen, Father, last May."

"Well, you can scarcely expect to have mastered the whole art of poetry at fourteen. Now show me your verses and we shall see what is wrong."

The priest took the envelope from the boy's limp hand, and extracted the slender sheet of manuscript which he read in silence.

"Do you know, Denis," he said, when he finished, "I think this exceedingly good, surprisingly good, all things considered, but I can plainly see why it was rejected. Your grammar is faulty; the metre limps. You must read and study a great deal, and write a great deal before you can hope to succeed, but if you take pains, I can promise that you'll make a name for yourself."

"Do you really think so, Father?" said poor Denis, trembling and radiant. "You're not just trying to comfort me?"

"Of course not. That would be cruel kindness. Believe me you'll be a great writer yet—if you get well and strong and do as I tell you," he concluded, after a pause.

"Oh, Father! an' do you think I'll be able to make a little money for Gran? It is too bad to have her working so hard, an' I doin' nothing. There's Joe Scanlan, at Mr. Conway's school, that is on'y thirteen, an' he gets five shillin's a week at Connolly's."

"No doubt you'll make money in time."

"I hoped they might take this," said Denis, very low. "I thought it would be such a surprise to her. You see, Father, she thinks poetry is only nonsense, so I didn't want her to know about it, until——until it was really printed. She thinks I'll never be able to do anything, because——because I'm not strong, and I wanted to show her that I could."

"Denis, you must be reasonable. These verses are full of faults. I don't wonder the editor did not print them. Look here! You say—

'Thou standest, O my soul';

and a little further on comes

'You hear the sound of trumpets blaring.'

That is all wrong. If you begin in the second person singular, you must keep to it all through, instead of jumping from 'thou' to 'you.' Then see here! How do you pronounce h-o-u-r?"

"Ou-er, Father."

"I thought so. You make it a word of two syllables, whereas it has only one syllable, consequently this line is a foot short."

Denis listened eagerly as Father Igoe took his verses in detail, and pointed out the defects. They were so many and, once indi-

cated, so glaring that he felt dreadfully disheartened. He was only half comforted by the priest's assurance that he would speedily do better.

Next day Father Igoe sent the boy a simple treatise on versification, which he studied intently. For some weeks the desire to write seemed dead. Then it revived suddenly, and he wrote feverishly.

IV.—"Dinnie's" Bequests.

Dr. Lysaght's visits to Denis had become more frequent of late. He was growing anxious about his little patient. Denis had not shaken off his cold completely. His variable appetite could not be tempted by his grandmother's best flummery, nor even by the shapes of jellies and blanc-mange sent by Mrs. Lysaght. Beef-tea he detested, like most invalids, and he did not gain strength.

"What do you think of him?" asked Father Igoe one day, as he met the doctor in the passage. The doctor shrugged his shoulders.

"Poor little chap," he said. "He has no stamina. He is living on his nerves. I'm afraid he will not be long for this world."

"All the better," said Father Igoe. "God is merciful to him. I have often wondered what his fate would be if he lived. This is a harsh world to women and weaklings."

"Aye," said the doctor. "It is my duty to keep him alive, if I can, but should I fail, as seems likely, I shall not regret it."

"I love the boy," said the priest, "and for that reason I do not pray for him to live."

"But the grandmother? She worships him."

"It will be one trouble more. The old have grown accustomed to trouble. If the grandmother died first what would be the lot of a boy with a poet's soul in a deformed body?"

Father Igoe, when he called again, was astonished at the change in Denis. His thin face was thinner, his big eyes were bigger, his worn hands were more wasted.

"How good of you to come, Father."

When they had talked a little while, Denis said, hesitatingly, "Father, do you remember that poetry I wrote?"

"Yes, of course. What of it?"

"Well, I've written another piece, an' I fancy it is better, an' I thought maybe you'd read it an' tell me, if it's not too much trouble."

"To be sure. Where is it?"

Denis drew it forth from its hiding-place, and handed it over without a word. As the priest read, the lad's eyes were riveted on his face in an endeavor to penetrate his thoughts. The poem was called "The Sick Boy." It told of one that lay in a room in a house on a height, and watched the clouds, his only playmates, and their shifting shadows on the plain beneath. All that he himself had felt and thought in those weary years seemed to gush forth in the wistful verse, his chafing at inaction, his mental loneliness, his hot spirit, his impatience, his bursts of repentance, his loving heart. It was crude, it was immature, but it was haunting. Twice the priest tried to speak. Then, in response to the boy's unspoken appeal, he answered:

"Denis, child, it is marvellous. I am delighted with it."

Denis gave a big sigh of satisfaction, and closing his eyes seemed to relax his tension.

"What will you try with this? *The Shamrock?* I'm nearly sure the editor would take it. It is a thousand times better than the other."

"No, Father," said Denis, with emotion. "I shouldn't like to try again. You see if they——they didn't take it, I don't think ——I——could bear it. I'd sooner not try."

"Well, may I have it, just for to-night? I'd like to read it again, and make one or two slight corrections."

"Of course, Father. It is very good of you. Oh! I'm so, so glad you like it."

That evening Father Igoe made a fair copy of the verses, returning the original next day to Denis with some marginal corrections. The copy he sent to a friend in Dublin who edited a religious magazine.

"Will you oblige me," he wrote, "by publishing the enclosed as soon as you possibly can? I think your readers will overlook one or two defects if you tell them it is the work of a lad not yet fifteen. His name is Denis Burke, and he is dying. I should

like him to see his verses in print before it is too late. Herewith I send a cheque for a sovereign, as I know it is not your custom to pay for immature poetry. Do me the favor to send that sum to him as if from yourself and in the ordinary course of business."

The days passed on. Denis grew no better. His grandmother watched him wistfully, and went about her work in grim silence. Shopping, cooking, bed-making, and other household duties take time when one is nearing seventy, and no longer swift of foot. At last Miss Kinahan's Kate had to be employed every day and all day, for the boy could not be left alone, and Mrs. Kelly sat up with him at night.

Denis, as usual, woke with the dawn. His grandmother, tired out, was dozing in a chair by his side. He saw the growing light; his friends, the clouds; and heard the gathering sounds of the little town; the chiming bells; the clinking pails; Henry's knock as he came up the street. The knocks sounded nearer, nearer, and finally there was a tremendous rat-tat at their own door. At this unusual occurrence Mrs. Kelly started in alarm. Her first glance was at the bed. Then, reassured about Denis, she bustled downstairs, for it was long past her usual hour. She returned looking rather mystified.

"'Tis somethin' for you, Dinnie," she said to the sick boy, "a letter an' a package. I dunno who it's from."

"It can't be for me. 'Tis some mistake."

"Mr. Conway said it was. He picked it up."

"Open it, Gran," said Denis, weakly.

"Sure I dunno know where's me specs," said the old woman, feeling about.

At last she found her glasses and, putting them on with great deliberation, broke the seal. Something fluttered out as she opened the letter, and she stooped to pick it up. "Faith! 'Tis a wan poun' note!"

"A wan poun' note!" echoed Denis, in excitement. "A wan poun' note for me? Who on earth from?"

"Sorra know I know," said his grandmother. "Sure who'd be sendin' us the like. Mebbe 'tisn't for us at all."

"Read the letter, do, Gran," urged the boy.

Mrs. Kelly laboriously spelt out:

DEAR SIR:—I have much pleasure in forwarding you a copy of our magazine containing your fine poem "The Clouds," and at the same time beg to enclose one pound in payment for it. A receipt in due course will oblige,

Yours faithfully,

THE EDITOR.

To Mr. Denis Burke.

"'The Clouds'! Magazine! What magazine? Let me see," gasped Denis. "Office of The —— Magazine's here in print at the head ov id. Oh, Gran! they've taken my poem! They've taken my poem! It must be Father Igoe that did it. Oh! Gran dear, isn't it splendid?"

"Y'r pome! D'ye mane to tell me ye got a poun' for wan o' them bits of things ye do be writin'?"

"Yes, Gran, a pound, a whole pound. Oh! kiss me, Gran. Aren't you glad?"

"Glad, is it?" said Gran. "Faith, I dunno whether 'tis on me head or me heels I am. How did it happen, Dinnie? Did ye do id all aknownt to me?"

"I didn't, Gran. 'Tis as great a surprise to me as 'tis to yersel'. I doubt but 'twas Father Igoe. No one else saw it. I lent him the loan of it just to read. Oh! how good of him. How can I thank him?"

"Sure, Dinnie, 'tis too much to take from the Dublin gintleman. 'Tis a terrible high price for the like. I doubt if we ought to keep id. Mebbe 'twas a mistake he made. I think we ought by rights to sen' id back."

Denis' face fell. "Oh, must we?" he exclaimed, in a tone of disappointment.

"I tell ye what," said his grandmother, "let's ask Father Igoe whin he comes. He said he'd be roun' to-day. He'll know what's the best thing to do; an' sure, Dinnie dear, if he says it's too much, you won't be for keepin' id?"

"I won't," said Dinnie, with an effort. "But, Gran, we haven't looked at the magazine yet."

The magazine was promptly uncovered by the boy's trembling fingers, and after a hurried, unsuccessful search through its pages, he turned to the table of contents. Yes, there it was "'The

Clouds.' A Poem. By Denis Burke. P. 24." On page 24, in all the glory of print, Denis found "The Clouds" preceded by a brief editorial note. "The indulgence of our readers will, we are assured, be accorded to this pleasing little poem when they learn that it is the work of a youth less than fifteen years of age. Despite certain technical faults, its promise is marvellous."

"Pleasing poem." "Its promise is marvellous!" The words danced before the boy's dazzled eyes. It was of his, of *his* poem those words were said, said by a clever gentleman in Dublin. And he meant it. He must have meant it since he sent him a pound, a whole pound—more money than he had ever possessed in his life. He read the verses a hundred times and spoke their music aloud to himself. If Denis Burke lived to be ninety, he would never again know such pure rapture.

"Oh, Gran, dear!" he repeated. "What'll Father Igoe say when he hears? I wonder if he knows I've got it."

Father Igoe when he came said he was delighted. To the great joy of Denis he pooh-hooed the idea that the payment was too high, and vetoed Gran's suggestion that the money should be returned, whether the whole or a part. Denis did not care for money for its own sake, but he would have felt it hard to forego the joy of spending his earnings on his friends, and especially on Gran, to part with the visible sign and token of a literary triumph, containing within itself vast potentialities of generosity. He kept the magazine beside him all day, patting the cover now and then to make sure he was not dreaming. Meantime he thought and thought how his riches should be spent to advantage. At times he wandered a little, but his imaginings were always pleasant.

When night came the grandmother, as usual, tied a frilled cap on her head, and pinned an old, plaid shawl round her shoulders. She seated herself in a deep armchair, with her feet on another chair. The candle, burning low as the hours went on, stood in a basin on the floor, making a circle of light on the ceiling, and a deep rim of shadow all round the room. The wind blew down the chimney, rustling the arrangement of crude pink and green paper with which Mrs. Kelly had decorated the old-fashioned, hobbed grate, and making the candle-flame flicker. In Toomevara the wind blew even in summer. Sometimes it blew fiercely

and stormily, as in the autumn gales, rocking the house and then wailing round it with long-drawn moanings like the cry of a banshee, till it gained strength for another burst of fury. When Denis heard these half-human lamentations, these voices of the night, he always thought of the Poor Souls in Purgatory, and said a prayer for their release.

Mrs. Kelly held her rosary in hand, and bead after bead dropped from between her stiff fingers with the faintest possible tinkle. During those long vigils she dwelt chiefly on the Sorrowful Mysteries of Our Lord's Passion and Death. They consorted best with her mood. The boy was going from her. Well, her time would not be long now. Life had been for her a weary, profitless struggle to live. Disappointment with her husband, his loss of place after place, their perennial poverty, his never-ending waste of her little savings, the effort to rear her sons creditably, the impossibility of their "getting on" in Ireland, their consequent separation from her, the death of Alice, the accident to Denis, the hard times since, and now—the old woman reviewed it all.

"Sure, it was the will of God!" she thought. "Blessed be His Holy Name. 'Tis not repinin' I am, but I'll be glad whin 'tis over."

Now and again she rose, and, moving with painstaking quiet to the boy's bedside, stood watching him with anguish as he moved in his uneasy sleep, or, if she found him waking, administered the medicine he had to take every two hours.

"'Tis he that ought by rights to have closed my eyes," she thought. "But welcome be the will o' God."

"How are y' now, *alanna?*"

"The pain's still there, Grannie."

"Take a sup of this, jewel, an' mebbe 'twill do y' good."

"Sit near me, Grannie, an' let me hould y'r hand."

The old woman obeyed. The boy spoke very low.

"Grannie, I want to tell you I'm sorry."

"What for, honey?"

"For all the throuble I've given you, Grannie. Won't you forgive me?"

"Forgive ye, me heart's darlin'? Sure, I've nothin' to forgive. 'Tis me pride an' me treasure you've been all y'r life."

"Oh, but Grannie, I've so often been cross and fretful, an' impatient with you. I'm sorry for it, Gran."

"Denis, *agra*, don't be sayin' the like. 'Tis you that has to forgive y'r poor, stupid, oul' Grannie, that was forever botherin' ye with her talk."

"Grannie, Grannie dear, don't say that. You break my heart. Sure, I loved you all the time."

"I know it, *mavourneen*, just as I loved you. 'Tis not a hasty word, Dinnie, ud come between me an' you."

"Grannie, I wanted so much to give you a present, somethin' you'd remember me by. I wanted to earn the money."

"Sure, *acushla*, I want nothin' at all to remimber ye by. D'ye think, Dinnie, I ever forgit ye? 'Tis in me mind y'are day an' night, *doatey*."

"But, Grannie, I know I won't be long in it. Father Igoe told me when he heard my confession."

The old woman broke down.

"Plaze God, child," she said, "I won't be long afther ye. What have I to live for on'y you? Me child, me child, me own daughter's child!"

"Don't cry, Gran, don't cry, dear Gran; p'raps 'tis better."

"Welcome be the will o' God, *mavourneen*, but 'tis hard on th' oul' woman! Who knows! He might spare ye to me whin y've been anointed. Sure, I was anointed twice, an' here I am, goin' on for seventy."

Denis did not reply. Then, in the night-watch he spoke again.

"Gran, dear," he said, after a long silence, drawing out his treasure. "I wanted terribly bad to have somethin' to give you, somethin' that was all my own, and here I've got it. God is good."

"I don't want y'r money, child," said Gran, with rough tenderness.

"Sure I know, Gran, but it pleases me. I'd like you to have somethin' I had earned—you an' Father Igoe, an' Miss Anne, an' Kate, an' Mr. Conway, an'——an' Henery."

Mrs. Kelly did not speak.

"I'd like y' to buy something out of it, Gran," said Denis, coaxingly; "a nice shawl, maybe, unless there's annything else y'd fancy; an' then when ye put it on to go to Mass, y'll say,

'Twas my own Dinnie gave me this!' I asked Kate about wan, an' she says she saw a real beauty down at Toulmin's to-day for nine an' elevenpence ha'p'ny. Will you get it, Gran?"

"I will, lovey, if it plazes yeh."

"Oh, Gran, that's fine. Get it to-morrow. I want so bad to see you in it. An', Gran, out o' what's over, I'd like ye to do something for me. Will you?"

"I will, *acushla;* why not?"

"I'd like ye to get a fine big teapot for Miss Anne—a big white teapot, with 'A Present from a Friend' on id in gold letters. They might order it down from Dublin, if they haven't got the like in town."

After a space he spoke again.

"I want Kate to have a pair o' new boots. She was sayin' wans she priced a pair at McEvoy's, but they were six and tuppence, an' that was too high for her. She has never had new boots in her life."

The boy spoke his wishes at intervals, with long pauses for breath and for consideration.

"There'll be some left, Gran, an' I'd like out o' that to get a pipe an' a ounce o' tobacco for Henery; because, you see, 'twas him brought the letther, an' his back's queer, like me own——an' if I could at all give somethin' to Mr. Conway——what d'ye think, Gran?"

"I dunno," said Gran, huskily.

"Mebbe a penknife," said Dinnie. "Would that do?"

"Fine, *acushla.*"

"I know he lost his. It won't cut friendship, Gran. There won't be time."

"Are ye forgittin' Father Igoe, Dinnie?"

"Oh, Gran, how could you think it? I thought of him first of all afther you, but I couldn't rightly make up my mind what to do forrim. What is there that I could give him? P'raps——p'raps if I gave him the magazine, an' that I wrote on id 'With Denis Burke's love an' gratitude.' Do you think he'd like id?"

"I think he would, *agra.* Sure ye couldn't give more."

"Well, then," said Denis, contentedly, "I think that's all; an' now, Gran, kiss me, an' I'll go to sleep."

C. O'CONOR ECCLES.

London, England.

THE ALTAR.

THE Ritual distinguishes two kinds of altars, the *portable* and the *fixed*.[1]

Portable Altar.

1. The *portable* altar consists of a solid piece of natural stone which must be sufficiently hard to resist easy fracture. It should be large enough to hold not only the Sacred Host and the greater part of the base of the chalice,[2] but also the ciborium, if the altar is intended for the celebration of Masses at which Holy Communion is distributed.[3] It may be square or oblong. St. Charles required that it be about 14 inches long by 11 inches wide.[4] Five *square* crosses are engraved on it, one near each corner and one in the centre, to indicate the places on which the unctions are made at the consecration. If, perchance, the cross in the centre is wanting, the unction must not be omitted, but the omission of this unction would not invalidate the consecration.[5]

2. The *Sepulchrum* or receptacle for the relics is usually made on the top of the stone in the centre toward the front edge. The relics of at least two martyrs, and three grains of incense, are placed immediately, *i. e.*, without a reliquary, into the *sepulchrum*, which is closed with a small piece of natural stone fitting exactly upon the opening. This cover must be fastened with cement, blessed by the rite prescribed for the consecration of a fixed altar.

3. If only one altar stone is consecrated, the bishop closes and cements the *sepulchrum*; if more than one are consecrated, the bishop closes and cements the first, and a priest may close and cement the others after the bishop has placed the relics and grains of incense within them. The episcopal seal is usually attached, but this is not necessary;[6] whence it follows that the breaking or removal of this seal does not desecrate the altar stone.[7]

[1] In the illustrations we have followed the patterns suggested by Van der Stappen in his *Sacra Liturgia*.

[2] S. C. I., March 20, 1846.

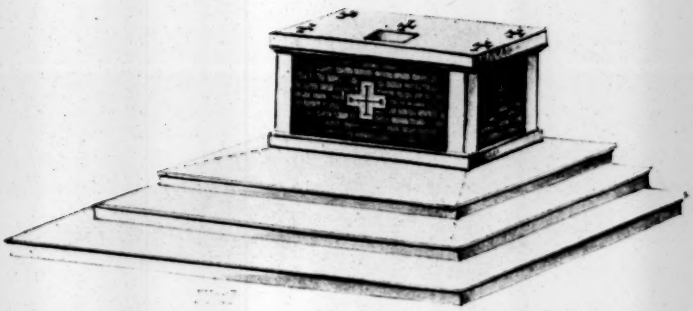
[3] Van der Stappen, vol. III, quaest. 34, ii.

[4] *Inst. Fabr. Eccles.*, ch. 15, § 12.

[5] S. R. C., May 2, 1892, n. 3771.

[6] S. R. C., May 10, 1890, n. 3726.

[7] S. R. C., Dec. 5, 1851, n. 2991, ad 1.



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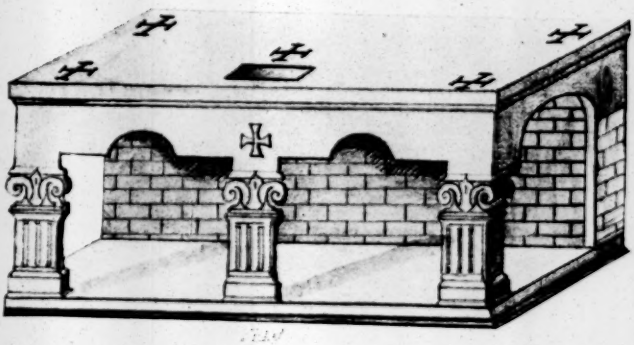
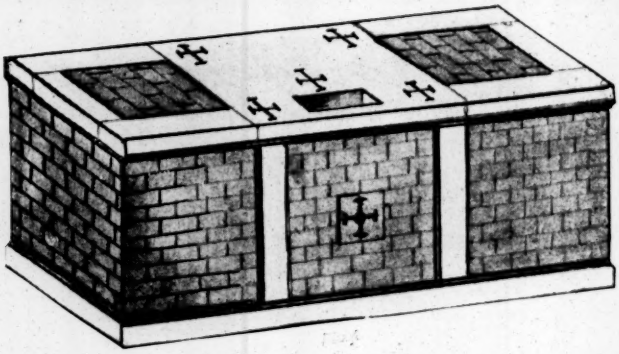
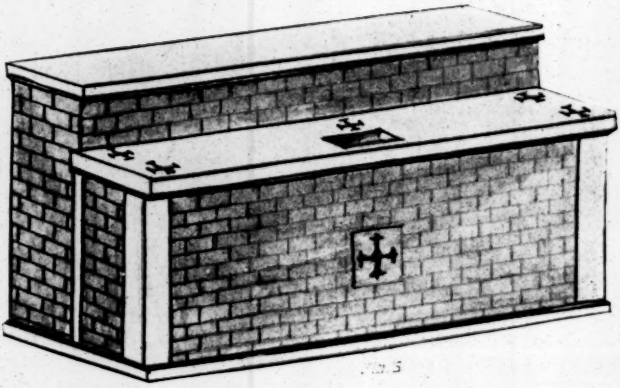






4. This consecrated stone is inserted into the table of the altar about two inches from the front edge,[8] in such a manner that by its slight elevation above the table the celebrant can trace its outlines with his hand and thus recognize its location beneath the linen altar covers. The table and supports on which the portable altar rests may be constructed of any suitable material, wood or stone, provided it have the proper dimensions.

Fixed Altar.

5. The *fixed* altar is a *permanent* structure of stone consisting of the table (*mensa*) and the support (*stipes*). The table must be a *single* slab firmly joined by cement to the support so that table and support together make one piece. The surface of the altar-table should be perfectly smooth and polished. For the purpose of consecration, five simple crosses are engraved upon the table; one at each of the four corners about six inches from both edges, but directly above the support, and one in the centre.[9] See *Fig.* 1. The support may be either a solid mass or it may consist of four or more columns. These must be of natural stone, firmly joined to the table. The substructure need not, however, consist of one piece. But it should in every case be built on solid ground so as to make the structure permanent.

6. The support or *stipes* may have any of the following forms:

(1) At each corner a column of natural stone, and the spaces between the columns may be filled with any kind of stone, brick or cement. See *Fig.* 1.

(2) At each corner a column of natural stone, and the spaces on the sides and back filled with any kind of stone, brick or cement, except the space between the two columns in front, which is left open, so as to place there (exposed) a reliquary containing the body (or a portion) of a saint, beneath the table of the altar. See *Fig.* 2.

(3) Besides the four columns, one at each corner, a fifth column may be placed in the centre at the front. In this case either the space between the columns of the back only is filled with stone, brick or cement, see *Fig.* 3, or both the back and the sides may be filled up.

[8] It may also be placed upon the upper surface, that is, the table.

[9] Martinucci, lib. VII, cap. xvii, 1.

(4) If the table (*mensa*) is small (it should in every case be larger than the stone of a *portable* altar), four columns are placed under it, one at each corner; and, to make up the full length required, frames of stone or other material may be added to each side. These added portions are not consecrated, and hence they may be constructed after the ceremony of consecration. See *Fig.* 4.

(5) If the table (*mensa*) is deficient in width, four columns are placed under it, one at each corner, and a frame of stone or other material is added to the back. This addition might properly be somewhat higher than the altar itself; and it is not, of course, to be consecrated. See *Fig.* 5.

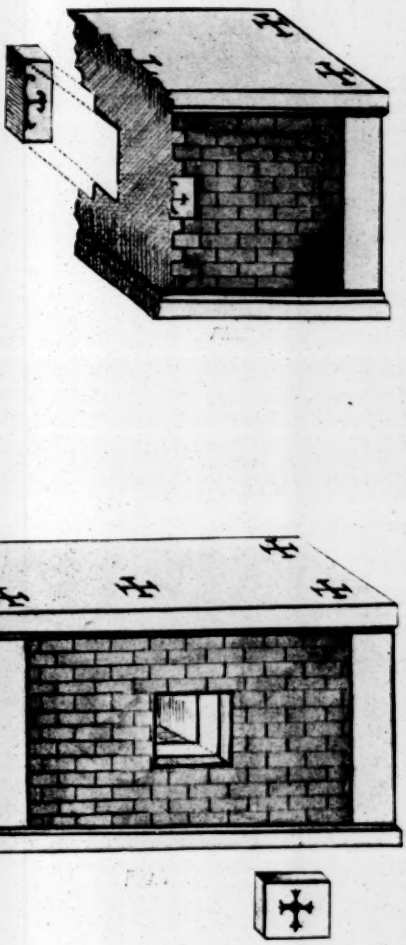
NOTE I.—If altars are erected according to (4) and (5) the spaces between the columns may be filled with stone, brick or cement, or they may be left open as noted under (2) and (3).

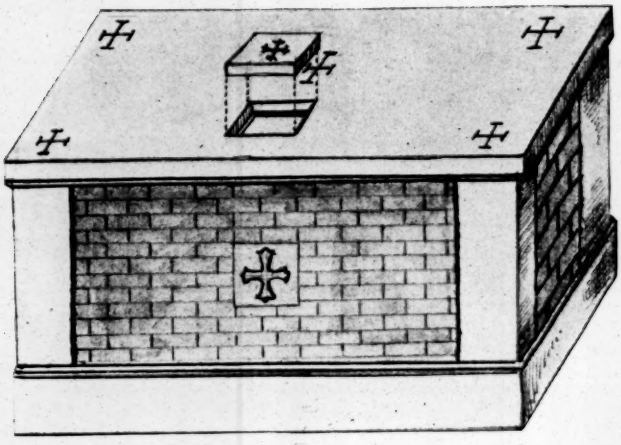
NOTE II.—If the spaces between the columns are filled in with stone, brick or cement, the interior may remain hollow, but such spaces are not to be used as closets for storing articles of any kind, even such as belong to the altar.[10]

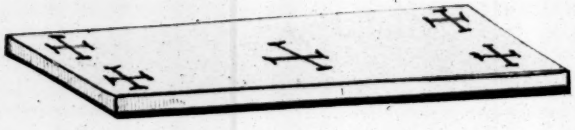
7. No dimensions for the altar are prescribed by the rubrics or by the Sacred Congregation of Rites. It ought, however, to be large enough to allow a priest conveniently to celebrate the Holy Sacrifice upon it, in such manner that all the ceremonies can be decorously observed. Hence altars at which the solemn services are celebrated require to be of greater dimensions than other altars. St. Charles Borromeo in his *Instructions on Ecclesiastical Buildings* says that the High Altar ought to be in height between 3 ft. 2½ in. and 3 ft. 3⅞ in. above the level of the platform or predella on which the celebrant stands; 6 ft. 10½ in. or more in length, and at least 3 ft. 5¼ in. in width.[11] From words of the Roman Pontifical we infer that the High Altar must stand free on all sides and not close against the wall—*Pontifex circuit septies tabulam altaris.* (The back part of smaller altars may be built against the wall.) It ought to stand somewhat elevated from the sanctuary level. The number of steps leading up to it is for symbolical reasons uneven; usually three or five, including the upper platform (*predella*). These steps are to pass

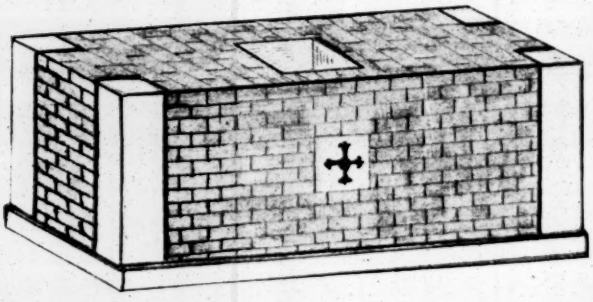
[10] *Auctores generatim.*

[11] Chap. XI, § 1.









around the altar on three sides. They may be of wood or stone, but St. Charles would have the two or four lower steps of stone whilst he prescribes the *predella* on which the celebrant stands to be made of wood. The steps should be from 11 in. to 1 ft. 1¾ in. in breadth. The predella should extend along the front of the altar with a breadth of 2 ft. 9 in., and at the sides a little less than a foot. The height of each step is to be about 5½ in.[12]

8. The *sepulchrum* is a small square or oblong opening made in the altar stone, in which are placed the relics of at least two canonized martyrs; to these may properly be added the relics of other saints, especially of those in whose honor the church or the altar is consecrated. These relics must be actual portions of saints' bodies, not simply of their garments or of other objects which they may have used or touched; the relics must, moreover, be authenticated. They are placed in a case of lead, silver or gold, which should be large enough to contain, besides the relics, three grains of incense and a small piece of parchment on which is written an attest of the consecration. This parchment is sometimes enclosed in a crystal vessel or small vial to prevent its decomposition. The size of the *sepulchrum* varies to suit the size of the reliquary. It is usually about 4 inches long, 4 inches wide and 2½ inches deep. It must be hewn in the natural stone of the altar. Hence, unless the altar be a single block, a block of natural stone is inserted for this purpose in the support. The *sepulchrum* may not be constructed of the bricks which fill up the spaces between the supports.

The location of the *sepulchrum* is either: (1) at the back of the altar, midway between its table and foot (see *Fig.* 6); (2) at the front of the altar, midway between its table and foot (see *Fig.* 7); (3) in the table (*mensa*) at its centre, somewhat toward the front edge (see *Fig.* 8); (4) in the centre on the top of the base or support, if it be solid (see *Fig.* 9). If locations (1), (2), (3) are selected, a slab or cover of stone, to fit exactly upon the opening, and for this reason somewhat bevelled at the corners, must be provided. The cover should have a cross engraved on the upper and lower sides. If location (4) is selected the table (*mensa*) itself serves as the cover. The last mentioned location is

[12] *Ibidem*, § 12.

not so convenient, since it renders the ceremonies of the consecration somewhat difficult, and, owing to the weight of the table-stone, would require the assistance of several workmen to lift it, etc., during the ceremony. Location (3) is the most convenient, but then care must be taken that the table has a thickness of almost four inches, since the cover of the *sepulchrum* ought to be about three quarters of an inch thick.

9. During the consecration of the altar, the consecrator anoints with Holy Chrism in form of a cross the front support. For this purpose a cross is painted or engraved on it, or a cross of metal is attached to it. (See *Figs.* 1, 4 and 5.) If a column supports the table in front at the centre, the unction is made on the front of the column's cap, where the cross is inscribed. (See *Fig.* 3.) If this centre column is wanting, the anointment is made on the anterior part of the table (*mensa*), where the cross is inscribed. (See *Fig.* 2.)

10. A *fixed* altar is desecrated:

(1) By the notable fracture of the table (*mensa*), or of the support (*stipes*). A fracture may be notable either on account of its *extent*, or on account of the particular place where it occurs. Thus a fracture of the stone at the part on which the unction took place during the consecration, even though it be slight, is accounted notable.[13] Thus there would be a notable fracture in the *support* if several stones were removed, so that, morally speaking, it could not be called the *identical* support; or if one of the columns which support the table at the angles were removed, because the unction with Holy Chrism took place at the connection of the *mensa* and *stipes*. There would be a notable fracture in the table if it were broken into two or more large pieces; if a break occurred, even though it were small, at those places in which the crosses are engraved, indicating that these parts were anointed by the consecrator. The *portable* altars are desecrated in the same manner.

(2) If for any reason whatever the table were removed from the support, or only raised from the support—*e. g.*, to renew the cement.[14]

(3) By the removal of the relics, or by the fracture or removal,

[13] S. R. C., October 6, 1837, n. 2777.

[14] S. R. C., February 23, 1884, n. 3605, ad VII.

by chance or design, of the small stone slab or cover placed over the *sepulchrum*.[15] If, however, the stone which covers the *sepulchrum* has merely become loose, it may be fastened with new cement, provided it is not removed from its place.[16] The cementing is to be done by a bishop, unless the bishop has an Apostolic Indult to sub-delegate this power to a priest.[17] The cement must be blessed according to the *Pontificale Romanum*.[18] The same rules are applicable to the *portable* altars.

NOTE I.—The *fixed* altar may be removed from its place without losing the consecration, provided the essential parts (*mensa* and *stipes*) are carefully kept together in the removal.

NOTE II.—If the church be polluted, the *fixed* altars are also polluted; but should the church be desecrated, the fixed altars are *not* thereby desecrated.

PRIVILEGED ALTAR.

11. The *privileged* altar is also called a *fixed* altar, but in a wider sense. The *S. C. Indulgent.* (March 20, 1846, n. 334) interpreted *altare fixum* in this case to be any stationary or permanent altar, whether built on a solid foundation in the ground or attached to a wall or column, even though it be not consecrated, but have merely a consecrated stone inserted in its table.

It is called a *privileged* altar, because to the structure itself, and not to the portable altar-stone used thereon, the privilege is attached that, whenever a priest celebrates the Holy Sacrifice on it, a plenary indulgence is granted to that *individual* soul for which Mass is offered. This Mass *must* be a Requiem Mass whenever the rubrics permit such. The indulgence may be gained by celebrating the Mass of the day if the latter be of *duplex* rite, or if on account of the Exposition of the Blessed Sacrament, or for other reasons, a Requiem Mass cannot be celebrated.[19]

[15] S. R. C., September 25, 1875, n. 3379.
[16] *Ibidem.*
[17] S. R. C., May 18, 1883, n. 3575, ad X.
[18] S. R. C., September 3, 1879, n. 3504, ad II.
[19] *S. C. Indulg.*, April 11, 1864, n. 404.

The Superstructure of the Altar.

1. The *Caeremoniale Episcoporum*, treating of the ornaments of the altar, says that a canopy (*baldachinum*) should be suspended over the altar. It should be square in form, sufficiently large to cover the altar and the predella on which the celebrant stands, and, if it can easily be done, the color of the material, silk or other cloth, with which it is covered, should vary with the color of the ornaments of the altar.[20] It is either suspended from the ceiling by a movable chain, so that it may be lowered and raised when necessary, or it may be attached to the wall, or to the *reredos* at the back of the altar.

2. It may also be a stationary structure, and this is usually the case in large churches, made of marble, metal or wood beautifully carved and overlaid with gold or silver, in the form of a cupola erected on four columns. In Liturgy it is called the *Ciborium*.[21]

3. The canopy or ciborium is, according to the decision of the S. R. C., to be erected over the altar of the Blessed Sacrament,[22] and over the other altars of the church.[23] In Rome, however, it is usually erected only over the High Altar and the altar of the Blessed Sacrament.

The purpose of the canopy seems to be to protect the celebrant and the altar from dust and every other dirt that might fall down from the ceiling, which, being usually very high, cannot be conveniently and easily cleaned.

4. Originally the altar was made in the shape of an ordinary table, on which the cross and candlesticks are placed. By degrees steps were erected on the sides of the tabernacle and behind it; afterwards a background, first of simple design and later of more elaborate work, made of the same material as that of the altar, was added. If the background consists of a simple frame of wood covered with silk or other precious material, the covering should be changed to conform with the color of the antipendium.

[20] Lib. I, cap. XII, n. 13.
[21] *Ibidem.*
[22] May 23, 1846, n. 2912.
[23] *Ibidem*, April 27, 1697, n. 1966.

THE ALTAR-CLOTHS.

Linen Cloths.

(*Mappae, Tobaleae, Linteamina.*)

1. The altar must be covered with three cloths for the *licit* celebration of Mass.[1] They must be made of linen or hemp. No other material may be used, even if it be equivalent to or better than linen or hemp for cleanliness, whiteness or firmness.[2]

2. The two lower cloths must cover the whole surface of the *mensa*, or table, of the altar, in length and width, whether it be a portable or consecrated fixed altar.[3] It is not necessary that they be two distinct pieces. One piece folded in such manner that it cover the altar twice from the Epistle to the Gospel end will answer.[4] The top piece must be single, and extend to the foot of the altar on both sides. The edges at the front and two ends may be ornamented with a border of lace or embroidery of various colors, in which figures of the cross, ostensorium, chalice and host, angels and such like may appear,[5] but the border cannot rest on the table of the altar. We think that a piece of colored material may be placed under the border, since it is allowed to be put under the lace of the alb's cuff.[6]

3. Great care is to be taken that these cloths be kept clean. For this reason the top piece ought to be dusted after each service with a clean brush and then be covered with another cloth during the time in which the altar is not in use.[7] They ought to be changed as often as they become stained with wine or wax or soiled by use or damp. There should be on hand at least a duplicate of the two lower cloths. The top piece should be changed more frequently according to the solemnity of the feast, and therefore several covers, more or less precious, should be constantly kept ready for this purpose.

[1] *Rubricae Gen. Missalis*, tit. xx.
[2] S. R. C., May 15, 1819, n. 2600.
[3] *Caerem. Episc.*, lib. I, cap. xii, n. 11.
[4] *Rubr. Gen. Miss.*, tit. xx.
[5] S. R. C., Dec. 5, 1868, n. 3191, ad V.
[6] S. R. C., July 12, 1892, n. 3780, ad V.
[7] See § 3, *Altar-cover.*

4. When, during the exposition of the Blessed Sacrament, candles are placed on the table of the altar, another clean white cloth should be placed over the altar-cloths to prevent their being stained or soiled.[8]

5. The three altar-cloths have to be blessed by the bishop (or some one who has the faculty) before they can be used for the celebration of Mass. In the United States this faculty is granted by the Ordinary to priests in general. (*Cf. Facultates*—Form I, n. 13.) The form of the blessing is found in the *Rituale Romanum*, tit. VIII, cap. 21.

Cere-Cloth.

(*Chrismale.*)

Besides the three altar-cloths there is another linen cloth, waxed on one side, which is called the *chrismale*, and with which the table of a consecrated fixed altar (even if a part of it be made of bricks and does not form a part of the *consecrated* altar) should be completely covered.[9] It must be of the exact size of the table of the altar, and it is placed under the linen altar-cloths, the waxed side being turned toward the table. Its purpose is not only to prevent the altar-cloths from being stained by the oil used at the consecration, but also to keep the cloths dry. Hence it is advisable to have such wax cloth on all altars in churches which may be accessible to dampness. According to the rubrics this cloth is removed once a year, that is, during the stripping of the altars on Maundy Thursday; but it may be changed as often as the altar is washed. The chrismale is not blessed.

Altar-Cover.

(*Vesperale, Stragulum.*)

The *Vesperale* is a cover made of wool, silk or baize, which is placed over the table of the altar during the time in which the sacred functions do not take place. Its purpose is to prevent the altar-cloth from being stained or soiled. It should be a little wider than the table of the altar and somewhat longer than the latter, so that it may hang down several inches on each side and

[8] De Herdt, Vol. I, n. 179.

[9] *Pontificale Rom.* De Altaris Consecratione.

in front. It may be of any color (green or red would seem preferred) and its front and side edges are usually scalloped or ornamented with fringes. During the divine services it is removed from the altar,[10] except at Vespers, when, during the incensation of the altar, at the *Magnificat*, only the front part of the table need be uncovered, and the vesperale is simply turned back on the table of the altar. This cover need not be blessed.

The Antipendium.

1. The *Antipendium* is an appendage which covers the entire front[11] of the altar, from the lower part of the table (*mensa*) to the *predella* and from the Gospel corner to that of the Epistle side. If the altar is so placed that its back can be seen by the people, it should likewise be covered by an antipendium. The material of the antipendium is not prescribed by the rubrics. It is usually made of the same material as the sacred vestments. The *Caeremoniale Episcoporum*[12] indicates that for the solemn festivals more precious and elaborate antipendiums be used, *i. e.*, of gold, silver, embroidered silk, etc.

2. The antipendium may be fastened to little hooks or buttons, which are attached to the lower part of the table of the altar, or it is simply pinned to one of the lower altar-cloths, or attached to a light wooden frame which fits tightly under the *mensa*. A guard about three inches wide, made of wood suitably painted or of polished metal, may be placed at its lower extremity, resting on the predella, so as to prevent its being easily injured by those who move about the altar.

3. The Missal[13] says that, as far as possible (*quoad fieri potest*), the antipendium should correspond in color with the feast or office of the day. The words *quoad fieri potest* do not imply that one color may be used *ad libitum* for another, but that the more precious antipendiums of gold, silver, or of embroidered silk, etc., in colors not strictly liturgical, may be used on solemn occasions,

[10] S. R. C., June 2, 1883, n. 3576, ad II.

[11] The use of an antipendium which covers only a small portion of the front of the altar is forbidden by the S. R. C., Sept. 10, 1898, n. 4000, ad II.

[12] Lib. I, cap xii, § xi.

[13] Rubr. Gen., Tit. XX.

although they do not correspond in color with the feast or office of the day.

4. The following are exceptions to the general rule:

a. When the Blessed Sacrament is publicly exposed the antipendium must be *white*, whatever may be the color of the vestments; *e. g.*, when the Blessed Sacrament is exposed for public adoration on Pentecost, the vestments during the functions are *red*, but the antipendium must be *white*.[14] If, however, Benediction of the Blessed Sacrament is given immediately after Mass or Vespers, the antipendium of the color of the day may be retained, if the celebrant does not leave the sanctuary between Mass or Vespers and the Benediction.[15] If on these occasions he vests for Benediction outside the sanctuary, the antipendium if not *white*, must be exchanged for a *white* one.[16]

b. In *solemn* votive Masses the color of the antipendium must be that of the vestments. In *private* votive Masses (*Missae lectae*) the color corresponding with the office is used. In *private* votive Masses celebrated *solemnly, i. e.*, with deacon and subdeacon or in chant (*Missae cantatae*), it is proper (*convenit*) that the color correspond with that of the vestments.

c. During the solemn Requiem Mass at an altar, in the tabernacle of which the Blessed Sacrament is preserved, a *black* antipendium cannot be used,[17] but one of *violet* color should take its place.[18]

d. The antipendium is evidently intended as an ornament of the altar.[19] Hence, if the altar is of marble, stone, or of wood beautifully painted or decorated, if the table is supported by col-

[14] S. R. C., Dec. 19, 1829, n. 2673. [15] S. R. C., Sept. 20, 1806, n. 2562.

[16] *Ibidem.* [17] S. R. C., March 20, 1869, n. 3201, ad X.

[18] S. R. C., Dec. 1, 1882, n. 3562. The *Ephemerides Liturgicae*, vol. XI, p. 663, states that the decree of the S. R. C, March 20, 1869, n. 3201, ad X, which forbade the use of the *black* antipendium during a solemn Requiem Mass at the altar in the tabernacle of which the Blessed Sacrament is preserved, was revoked by the decree of the same Congregation, Dec. 1, 1882, n. 3562. It seems strange that the former decree is retained in the latest edition of the Decrees of the S. R. C. The *latter* decree is an answer to the question of the Bishop of Nesqually, if under these circumstances the color of the antipendium and the *conopaeum* (cover of the tabernacle) may be *black*. The decree seems to pass over the antipendium and merely answers: "*In casu sacri Tabernaculi saltem conopaeum esse debet violacei coloris.*"

[19] *Pallio quoque ornetur.* Rubr. Gen. Miss. Rom., tit. XX.

umns, it may be considered sufficiently ornamented, and the antipendium would not be necessary ;[20] nevertheless, even in such cases on more solemn occasions it would be proper to use the more precious ones.[21]

e. The antipendium may be ornamented with *images*, but they should be pictures of Christ, or representations of some fact of His life, or such as refer to the Eucharistic Mystery; or with *emblems* that refer in some manner to the Blessed Sacrament, *e. g.*, a lamb, a pelican, the chalice and host, etc.[22] Pictures of the saint in whose honor the altar is dedicated to God, and emblems referring to such saint may be used. It is forbidden to ornament the *black* antipendium with skulls, crossbones, etc.[23]

The antipendium need not be blessed.

THE FURNITURE OF THE ALTAR.

Crucifix.

1. A crucifix, *i. e.*, a cross with the image of Christ, is the principal ornament of the altar. Except in cases of positive necessity Mass may not be celebrated without it.[1] Its proper place is in the middle of the altar, between the candlesticks, and in a straight line with them. It should be sufficiently large and high to be easily seen by the celebrant and by the people.[2] The *Caeremoniale Episcoporum*[3] says that the pedestal of the cross should be on a level with the top of the candlesticks. The crucifix may be made of any substance, but it is fitting that it be of the same material as the candlesticks.[4] A cross without the image of Christ, or the small crucifix which is attached to the door of some tabernacles, or placed on the dome thereof, is not sufficient.[5]

[20] Authors generally.

[21] *Cærem. Episc.*, lib. I, cap. XII, n. II.

[22] The mere figure of the Sacred Heart of Jesus and of the Immaculate Heart of Mary *conjointly* or *separately* are forbidden. S. R. C., April 5, 1879, n. 3492; *Ephem. Liturg.*, vol. IX, 1895, p. 618.

[23] *Cærem. Episc.*, lib. II, cap. XI, §I.

[1] *De Herdt*, Vol. I, n. 181.

[2] S. R. C., Sept. 17, 1822, n. 2621, ad VII.

[3] Lib. I, cap. XII, §XI.

[4] *Ibidem.*

[5] S. R. C., June 16, 1663, n. 1270, ad I. This decree appears to refer only to the size of the cross, not to its position

2. If the principal image over the altar contains a picture of Christ crucified, or if there be on the altar a large statuary group representing the Crucifixion, it is not necessary to place another crucifix on the altar.[6] But in this case the cross with the image must be the central subject of the picture. A picture, for example, representing St. Francis Xavier, with a large crucifix in his hands whilst preaching to the pagans, would not answer the purpose.

3. According to the *Caeremoniale Episcoporum* the cross and the candlesticks are properly placed on the table of the altar; but they may also be arranged on a step or elevated platform rising from the rear of the altar. If the tabernacle be small and low the cross may be placed behind it. If its structure be very high, *e.g.*, one over which a permanent canopy on columns is erected, it will be necessary to have on the top of the canopy a crucifix large enough to be easily seen by the celebrant and the people, since the crucifix could not be placed under the canopy.

4. The rubrics do not prescribe that the cross be specially blessed,[7] although this may be done privately by any priest,[8] who uses in this case the form of benediction *pro Imaginibus*, found in the Roman Ritual,[9] and not the one *pro Nova Cruce*, which is used only when blessing a cross to which the image of Christ is *not* attached.

The Candles and the Candlesticks.

1. All candles, required by the rubrics in liturgical functions, are to be of *pure beeswax*.[10] During the Office and Masses of the Dead, on Good Friday and at the *Tenebrae* during Holy Week they ought to be of a *yellowish* color (unbleached);[12] at all other functions they should be *white* (bleached).[13] It is forbidden to use *tallow*[14] or *stearic*[15] candles, even for ornament on the altar proper. The same is to be said regarding oil of any kind,[16] of electric

[6] *Ibidem*, ad II.
[7] S. R. C., July 12, 1704, n. 2143, ad I.
[8] *Ibidem*, ad II.
[9] Tit. VIII, cap. 25.
[10] Baruffaldi, Tit. LXIX, n. 3.
[11] Rubr. de Defect., Tit. X, n. 1.
[12] *Caerem. Episc.*, Lib. II, cap. X, n. 2; cap. XXV, n. 2; cap. XXII, n. 4.
[13] *Auctores passim.*
[14] S. R. C., Dec. 10, 1857, n. 3063.
[15] S. R. C., Sept. 4, 1875, n. 3376, ad III.
[16] S. R. C., June 20, 1899, n. 3859.

lights,[17] and of gas.[18] It is permissible, however, to use *extra altare*, that is for the illumination of the altar, but outside of it, candles made of material other than beeswax; likewise olive oil, electric lights (*ad ecclesias splendidius illuminandas*[19]) and petroleum, or gas (*ad pellendas tenebras*).

2. With regard to the *number* of candles at Mass, the following prescriptions are laid down:

(1) At a solemn Mass there should be *regularly* six candles on the altar. This number is not determined by the rubrics, but is to be inferred from the prescribed ceremony regarding the incensation of the altar.[20]

(2) In a *missa cantata*, *six* candles are *usually* lighted. Though there is no distinct law defining this number, the S. Congregation[21] says: "*Plures quam duae adhiberi possunt.*"

(3) In a *Missa cantata de Requiem*, at least *four* must be lighted.[22]

(4) In a *strictly* private Mass of priests and dignitaries, not Bishops or Cardinals,[23] only *two* can be used. In a Mass *not* strictly private, *i. e.*, a parochial or community Mass, or on the more solemn feasts, or in a Mass celebrated instead of a solemn Mass or *missa cantata* according to recognized custom,[24] more than two may be used.

(5) In a *strictly* private Mass celebrated by a bishop, on ordinary occasions, *two* candles suffice, although *four* are usually lighted, and the latter is the rule on solemn feasts.[25] In a Mass *not* strictly private more than four may be used.

(6) Besides the *six* candles used at solemn Mass, a *seventh* candle is placed behind the cross whenever the Ordinary, in his own diocese, celebrates Pontifical Mass solemnly. This seventh candle is placed in line with the six large candles, but is slightly

[17] S. R. C., June 4, 1895, n. 3859.
[18] *Ephem. Lit.*, Vol. IX, 1895, p. 175.
[19] S. R. C., June 4, 1895, n. 3859.
[20] Ritus celebr., Tit. IV, n. 4.
[21] S. R. C., Sept. 25, 1875, n. 3377, ad I.
[22] S. R. C., Aug. 12, 154, n. 3029, ad VII.
[23] S. R. C., Aug. 29, 1872, n. 3262, ad XVIII.
[24] S. R. C., Sept. 12, 1857, n. 3059, ad IX.
[25] *Caerem. Episc.*, Lib. I, cap. XXIX, n. 4.

raised above them. This makes it necessary to move the crucifix of the altar a little forward.[26]

(7) At the *private* exposition of the Blessed Sacrament at least *six* candles are prescribed; at *public* exposition at least *twelve*. But by way of ornament, and outside of the altar proper (*extra mensam altaris*) any number of candles and of all kinds may be used.

3. At a Mass celebrated by a bishop, a candle fixed in a hand-candlestick, commonly called *Bugia*, is used whenever he reads or sings anything from the book. If the celebrant of the Mass be unable to read on account of darkness, a candle inserted in an ordinary candlestick may be placed near the missal, but a simple priest is not privileged to use a *Bugia*.[27]

4. According to *Ritus celebrandi*[28] a candle is to be lighted at the Elevation in the Mass and remains burning until after the Communion. This rubric is according to general interpretation *directive* only.[29] This light may be placed at the foot of the altar at the Epistle corner, where the altar-boy is accustomed to kneel, or on the credence,[30] or on a bracket attached to the wall.

5. For the celebration of Mass *two* candles are required *sub veniali tantum*. St. Liguori[31] does not hold it to be forbidden to celebrate Mass with only *one* candle, if two cannot be had, of course *secluso scandalo*. It is considered a grave sin to celebrate without any light, under whatever pretext. If the candles are accidentally extinguished during Mass and others cannot immediately be procured the celebrant completes the Mass, if it be *after* the Consecration; if the accident happens *before* Consecration, Mass should, in the opinion of some theologians, be stopped; according to others it should not be interrupted after the beginning of the Canon or the Offertory.[32] Mass should not be begun before the candles are lighted, and the candles should not be extinguished before the end of the last Gospel. If, for any reason, such as a draught, the candles cannot be kept lighted, they may be placed in lanterns or recesses to protect them.[33]

[26] *Ibidem*, cap. XII, n. 12.
[27] S. R. C., Sept. 10, 1701, n. 2079, ad III.
[28] Tit. VIII, n. 6.
[29] S. R. C., June 9, 1899, n. 4029, ad II; *De Herdt*, tom. I, n. 185, note.
[30] *De Herdt*, *Ibidem*.
[31] Lib. VI, n. 394, dub. 2.
[32] St. Liguori, *Ibidem*, dub. 1.
[33] *De Herdt*, vol. I, n. 185, note.

6. The rubrics[34] prescribe that for a private Mass two single candlesticks for the required lights be placed on the altar, one on each side of the cross. In the same way for other Masses as many single candlesticks as lights are required by the rubrics.[35] These are arranged upon the altar[36] in a straight line. Candelabra with three or more sockets for candles are not according to rubrics.[37] The *Caeremoniale Episcoporum*[38] would have the candlesticks of different sizes, and the highest on each side placed near the cross. Custom, however, has nearly everywhere introduced candlesticks of equal height.[39] They may be of gold, silver, brass, copper, gilt, iron, wood or other material, to be used according to the solemnity of the occasion. On Good Friday silver candelabra are not to be used.[40] The candlesticks may be covered with a cloth or veil, except on solemn festivals.[41]

NOTE I.—The candelabra of the altar are not to be used at the bier or catafalque during funeral services.[42]

NOTE II.—The use of tubes in imitation of candles and containing small candles or pieces of candles which are forced to the top by a spring, is allowed.[43]

NOTE III.—The Paschal candle, blessed on Holy Saturday, should be large, of pure beeswax (white), with grains of real *incense* placed upon it in form of a cross. Wooden or other imitations are out of place. The Paschal candle should have a large, distinct candlestick placed *in plano* at the Gospel corner.[44]

According to the best authorities[45] the Paschal candle of a previous year may not be blessed again and used, but should be either new and not blessed, or else, if not new, be melted and entirely remolded; or if it is desirable to retain the ornamented

[34] Rubr. Gen. Miss. Rom., Tit. XX.
[35] See above, No. 2.
[36] S. R. C., Sept. 16, 1865, n. 3137, ad I.
[37] *Ibidem*, ad IV.
[38] Lib. I, cap. XII, §XI.
[39] S. R. C., July 21, 1855, n. 3035, ad VII.
[40] *Caerem. Episc.*, Lib. II, cap. XXV, n. 2.
[41] S. R. C., loc. cit., ad II.
[42] Rituale Rom., Tit. VI, cap. I, n. 6.
[43] S. R. C., May 11, 1878, n. 3448, ad XIII.
[44] S. R. C., June 14, 1845, n. 2890, ad II.
[45] *De Herdt*, Vol. III, n. 53.

base blessed in a previous year, other wax must be added and this in greater quantity than the old wax.

If the Paschal candle, placed at the Gospel corner of the altar during the Paschal season, is too heavy to be handled, a smaller candle may be used for the blessing of the font, provided such candle is blessed and the five grains of incense are attached to it.[46]

The Paschal candle is lighted at the solemn services of Mass and Vespers on Sundays and holydays of obligation; at the parochial Mass on Sundays, even if it be a low Mass; and Monday, Tuesday and Saturday of Easter week; where customary, on other solemn occasions. On the Feast of the Ascension it is extinguished after the singing of the Gospel. After the Mass of the Feast of the Ascension it is removed, and used again on the Vigil of Pentecost for the blessing of the Baptismal Font.[47]

NOTE IV.—The *Lumen Christi*, used at the services of Holy Saturday, consists of three candles of pure beeswax (white) joined at the bottom, so as to make one stem for the three branches. It is placed on a *reed*,[48] about 7 feet long, decorated with flowers, but not so as to hide entirely the reed.[49]

NOTE V.—During the *Tenebrae* on Wednesday, Thursday and Friday of Holy Week a triangular candlestick, usually made of wood, is placed *in plano* near the Epistle corner of the altar steps. It has fifteen sockets for candles. In the socket at the top is placed a *bleached* wax candle; in the other sockets candles of *unbleached* wax are inserted.

ALTAR-CARDS.

The rubrics[50] prescribe only one altar-card, which is placed at the foot of the cross or tabernacle. Custom sanctions the use of three separate cards, one at the centre, one at the Epistle corner (*Deus, qui humanae substantiae* and the Psalm *Lavabo*) and another of the same size at the Gospel corner (Gospel of St. John).

[46] S. R. C., April 23, 1875, n. 3352, ad I; June 19, 1875, n. 3358.
[47] S. R. C., May 19, 1607, n. 235, ad X; *De Herdt*, Vol. III, n. 53.
[48] Cf. *De Herdt*, Vol. III, n. 51.
[49] *De Herdt, Ibidem.*
[50] *Rubr. Gen. Miss. Rom.*, Tit. XX.

They are removed after Mass, especially whilst the Blessed Sacrament is exposed.[51]

Missal and Stand.

1. At the Epistle corner of the altar a cushion or stand of wood or other material is placed for the Missal.[52] On solemn feasts the stand ought to be covered with a cloth of the color of the vestments.[53]

2. The Missal must (1) have the attestation of the Ordinary of the place of publication indicating that it conforms with the *Editio Typica;* and (2) contain all the latest Masses and the Additions and the Variations introduced December 11, 1897. Respect for the Holy Sacrifice demands the discarding of Missals which are soiled and torn by constant use.

3. At a private Mass the Missal is marked in the sacristy by the celebrant before he washes his hands. It is carried to the altar and placed *closed* by the server on the stand. At a solemn Mass it is marked by the deacon in the sacristy, then carried to the altar, and placed *open* on the stand.

Altar Bell.

1. A small bell is placed at the Epistle side.[54] According to the rubrics it is rung only at the *Sanctus*[55] and at the Elevation of both Species,[56] to invite the faithful to the act of adoration at the Consecration. This must be done even in private chapels.[57]

2. The bell is *not* rung at the side altars of the church in which the Blessed Sacrament is publicly exposed.[58] Authors

[51] S. R. C., Dec. 20, 1864, n. 3130, ad III.

[52] *Rubr. Gen. Miss. Rom.*, Tit. XX.

[53] *Caerem. Episc.*, Lib. I, cap. XII, n. 15.

[54] *Rubr. Gen. Miss. Rom.*, Tit. XX.

[55] *Ritus Celebr.*, Tit. VII, n. 8.

[56] *Ibidem*, Tit. VIII, n. 6. The S. R. C. declared, May 14, 1856, that the bell may be rung at the *Domine non sum dignus* at Mass, and again before the distribution of Holy Communion to the laity. We notice that this decree has been expunged from the latest authentic collection.

[57] S. R. C., July 18, 1885, n. 3638, ad III.

[58] S. R. C., Aug. 31, 1867, n. 3167, ad X. A low signal *may*, however, be given with the bell at the sacristy door when the priest is about to begin Mass. *Gardellini*, Instr. Clem. §XVI, nn. 4 and 5.

assert that this bell is not to be rung at Mass whenever a public procession is taking place, or during the obsequies of the dead, or whilst a Mass or the Office is being sung in the church, or whilst Communion is being distributed.[59]

3. The bell is not rung from the end of the *Gloria in excelsis* on Maundy Thursday to the beginning of the *Gloria in excelsis* on Holy Saturday. During this interval the *Memoriale Rituum*, Tit. IV, prescribes the clapper (*crotalus*) to be used to give the signal for the *Angelus*, but it is nowhere prescribed to be used in liturgical functions. The custom of using the clapper on these occasions appears quite proper. The S. R. C. when asked if a gong may be used instead of the small bell answered:[60] "*Negative; seu non convenire.*"

Reliquaries, Statues, and Flowers.

1. The *Caeremoniale Episcoporum*[61] says that between the candlesticks on the altar may be placed either (1) cases containing the relics of saints, (2) statues of saints, or (3) natural or artificial flowers. Sweet-smelling flowers and leaves are certainly appropriate ornaments of the altar. The flowers referred to are cut flowers, leaves, and ferns placed in vases, rather than plants imbedded in soil in large flower-pots, although the latter may fitly be used for the decoration of the sanctuary around the altar. If artificial flowers are used, they ought to be made of superior material, as the word *serico* in the *Caeremoniale Episcoporum* evidently implies, and represent with some accuracy the natural variations. Flowers of paper, cheap muslin or calico, and other inferior material, and such as are old and soiled, should never be allowed on the altar.

2. The altar is sometimes to be left without ornament. (1) At Requiem Masses, and during the Obsequies of the Dead, relics, statues and flowers are to be removed from the altar.[62] The use of representations of skulls, crossbones, and the like, has no sanction in the liturgy.[63]

[59] The decrees which forbid the ringing of the bell on such occasions have been likewise omitted from the latest collection of the decrees.

[60] Sept. 10, 1898, n. 4000, ad III.

[61] Lib. I, cap. XII, n. 12.

[62] *Caerem. Episc.*, Lib. II, cap. XI, n. 1.

[63] *Caerem. Episc.*, Lib. II, cap. XI, n. 1.

3. When the Blessed Sacrament is publicly exposed, at least for Forty Hours' Adoration, there are to be no relics of saints, or their statues, on the altar.[64]

4. During Passiontide, *i. e.*, from Passion Sunday to Holy Saturday, the relics of saints and their statues are removed from the altar, even for solemn feasts. Permanent statues are to be covered during this season.[65]

5. During Advent and Lent, and, according to some authors, whenever *violet* vestments are used, there are to be no decorations, such as flowers, leaves and ferns, on the altar. The third Sunday of Advent (*Gaudete*), the fourth Sunday of Lent (*Lætare*), and some occasions, such as the first Communion of children and devotions to children in the month of March, are exceptions to this rule.[66]

Cruets and Spoon, Basin and Towel.

1. The rubrics of the Mass mention two cruets, one for water, the other for wine,[67] of glass, or crystal. They may be of gold or silver.[68] In the latter case, it is proper to mark one with the letter *A*, the other with the letter *V*, so as to distinguish them for their special use. The base of these cruets should be sufficiently large to keep them from easily falling over; and their openings should be wide enough to allow their being easily cleaned. Cruets of glass are frequently ornamented with gold or silver filigree work. A small spoon of gold, silver, or other material, is sometimes used for putting the few drops of water into the chalice at the Offertory.[69] When preparing the chalice for Mass, this spoon is placed on the purificator under the paten. It need not be specially blessed.

2. The basin is either of glass, gold, silver or other suitable material. It ought to be oval in shape, and have a flat bottom so that the cruets may fairly stand on it. The small towel of linen should always be clean, and hence frequently changed. There ought to be a separate one for each celebrant.

[64] S. R. C., Sept. 2, 1741, n. 2365, ad I.
[65] S. R. C., Aug. 4, 1663, n. 1275, ad II.
[66] S. R. C., May 11, 1878, n. 3448, ad XI.
[67] *Rubr. Gen. Miss. Rom.*, Tit. XX.
[68] S. R. C., April 28, 1866, n. 3149.
[69] S. R. C., Febr. 6, 1858, n. 3064, ad IV.

3. The cruets are placed on a small table on the Epistle side (with us usually on the Credence), or in a little niche of marble or stone constructed in the wall on the Epistle side, or near the altar on the same side. This niche is appropriately divided into two parts by means of a slab of marble or stone laid horizontally across it. The lower part has the shape of a basin in the centre of which is an opening through which the water, used in washing the celebrant's hands, flows into a small cistern in the ground; the upper part is used to lay by the basin with the cruets and the towel.

Ablution Cups.

1. At the right side of the tabernacle a small cup is kept half filled with water for purifying the fingers after the distribution of Communion. It is either of glass, china, porcelain or metal, about three inches in diameter and three inches in depth, and provided with a lid or cover. A small finger towel is placed beside it. The water in this vessel ought to be renewed every week. The soiled water is poured into the *sacrarium*.

2. When a priest celebrates two Masses on the same day a similar cup, somewhat smaller and provided with a lid or cover, is placed on the altar at the Epistle side, in which the ablution of the first Mass is kept. The ablution is consumed at the second Mass.

3. A special vessel is used by priests who have to carry the ablution away with them when celebrating Mass in two different places. It is in the shape of a glass bottle having a metal cover securely screwed on top, about two inches in diameter and three inches high. The ablution cup is not blessed.

Seats.

At solemn Mass the celebrant and ministers take their seats upon an oblong bench (*scamnum*) commonly covered with baize or carpet of green color, or of the color of the vestments. It is usually constructed of wood, with a support for the back but no arm-rests. Its proper place is at the Epistle side *in plano*.[70] It rests on the floor and is not to be elevated. Chairs should not

[70] *Caerem. Episc.*, Lib. I, cap. XII, n. 22.

be used for this purpose.[71] At each side of the credence is placed a stool for the acolytes and in some convenient place, usually along the communion-rail, benches for the altar-boys. The stools and benches are without supports for the back.

Credence.

The credence is a table placed near the wall on the Epistle side of the altar *in plano*. The ordinary size is about 40 inches long and about 20 inches wide, but a larger one is necessary at Pontifical Mass. On it are placed the things required during the Mass. The table is covered with white linen; and the size of the cover is, according to rubricists, in harmony with the greatness of the solemnity.

Carpets.

The sanctuary is ordinarily to be covered with carpets. The *Caeremoniale Episcoporum* mentions *green*, but any color may be used. A plain design is preferable. For the altar steps and the predella particularly precious rugs are reserved on solemn feasts. The predella of every altar should have a rug.[72]

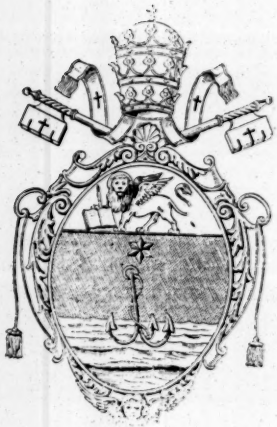
Exceptions to this rule are:

1. From the time of stripping of the altar on Maundy Thursday to Holy Saturday the carpets are removed. They are replaced on Holy Saturday morning before the Mass.

2. During solemn Requiem Masses the floor of the sanctuary and altar-steps are to be bare, although a suitable rug may be placed on the predella.[73]

S. L. T.

[71] S. R. C., Sept. 17, 1822, n. 2621, ad VI.
[72] *Caerem. Episc.*, Lib. I, cap. XII, n. 16.
[73] *Ibidem*, Lib. II, cap. XI, n. 1.



Analecta.

E SECRETARIA BREVIUM.

LITERAE APOSTOLICAE IN FAVOREM SOCIETATIS "A FIDEI PROPAGATIONE" NUNCUPATAE, CUI S. FRANCISCUS XAVERIUS PATRONUS COELESTIS PRAEFICITUR CUM PRIVILEGIO EJUS FESTUM EXHINC IN UNIVERSA ECCLESIA SUB RITU DUPLICI MAJORI CELEBRANDI.

PIUS PP. X.

AD PERPETUAM REI MEMORIAM.

In apostolicum sublecti munus atque in ipso Christiani sacerdotii vertice, divinae clementiæ dono, collocati, longe majorem profecto sollicitudinem sustinendam suscepimus, quam quae Romani vigilantia gregis contineatur. Excessurus enim e terris Christus apostolos iussit, et in his Petrum praecipue, quem non modo dignitate sed etiam caelestis gloriae studio proelucere ceteris voluit, gentes edocere universas, salubremque doctrinae novae praedicationem ad remotissimas quasque aut immanissimas orbis partes afferre. Porro divinis praeceptis obsequentes, Decessorumque Nostrorum clarissima exempla sectantes, nihil esse magis

officio nostro consentaneum arbitramur, quam ut, si quae ad patefaciendum Evangelii lumen atque ad proferendos Ecclesiae terminos videantur conducere, iis voluntatem omnem gratiamque impertiamus. Inter haec autem utilitate atque opera praestat opus illud summa laude dignum quod a "Fidei propagatione" nobile nomen accepit. Huius origo operis divino plane instinctu in medios homines profecta videtur. Nam fidelis Ecclesiae populus quia non in praedicanda Christi doctrina haberet sibi demandatam provinciam consultum Dei providentia est ut stipe ac subsidiis Evangelii praecones iuvaret. Suasit hac de caussa caritas qua in Christum Redemptorem optimorum hominum pectora urgebantur, fideles ex omni gente ac natione coalescere in unum, conferre ex opibus aliquid in expeditiones sacras submittendum, sociata etiam prece administris sacrorum succurrere, atque ita id assequi quod votorum summa esset, divini nempe regni in terris incrementum. Compertum autem apud omnes est id genus sodalitatem praeclare de propaganda christiana fide meruisse. Quod enim suppeteret unde catholicae doctrinae nuntii ad dissita ac barbara loca contenderent beneficia illuc religionis nostrae humanique cultus allaturi, tam nobilis coetus tribui largitati debet. Hinc initia salutis innumeris populis parta: hinc fructus animorum comparati tanti, quantos nemo aestimet rite, nisi qui effusi per Christum sanguinis virtutem pernorit: hinc contra quam expectari a disiunctis hominum viribus posset, Evangelii evulgandi legi mire obtemperatum. Haec nobiscum sodalitatis promerita reputantes, nullo non tempore sensimus in insignem cœtum Nos studio ferri, nec sane illi pro tenui adiumenti parte defuimus, maiora tamen animo spectantes, si facultas, Deo propitio, daretur. Jam quoniam id nobis omnipotentis Dei benignitas dedit ut ex hac Petri cathedra spiritualia fidelibus commoda dispertire possemus, praetermittere nolumus ut quem supra laudavimus coetum peculiari quodam benevolentiae argumento honestemus. Quare omnes et singulos quibus hae literae Nostrae favent a quibusvis excommunicationis, suspensionis et interdicti aliisque ecclesiasticis sententiis, censuris et poenis, si quas forte incurrerint, huius tantum rei gratia absolventes et absolutos fore censentes, auctoritate Nostra Apostolica praesentium vi quo cum externis sodalitatis praesidiis tutela quoque et gratia de superis

congruat. Sanctum Franciscum Xaverium coelestem eidem Patronum eligimus, damus eique volumus omnes honorificentias tribui caelestibus Patronis competentes, huiusque diem festum, ut ad amplificandam ipsius celebritatem humanae quoque observantiae ampliorisque lithurgiae accessione desit ad ritum duplicem maiorem, servatis Rubricis, apud universam Ecclesiam provehimus. Est huic caeliti cum opere "Fidei Propagandae" ratio quaedam singularis et propria. Etenim quum vitam Franciscus ageret tanto animum studio talique cum eventu ad imbuendos christiana veritate populos appulit ut instrumentum. Numinis electum in eo reviviscere non secus atque in ipsis Apostolis videretur. Quapropter spes Nos bona tenet coetum hunc nobilissimum maiora in dies incrementa, deprecante Francisco, fore suscepturum, atque etiam ubertate fructuum, numero Sodalium, omniumque qui stipem conferant liberalitate ac diligentia eo deventurum brevi ut hanc eminentem atque apparentem rem praestet, sicut a Christo est Ecclesia condita, in qua salus omni credenti paretur, ita Sodalitatem "Fidei Propagandae" esse divino consilio excitatam ut nondum credenti Evangelii lumen affulgeat. Quam quidem ad rem multum procul dubio proficient catholicorum voluntates, etsi disiuncte ac privatim liberales se praebebunt ad munera: verum nihil erit ad utilitatem praestantius quam si decuriati catholici viri conferant, quemadmodum est prudentia summa provisum. Scilicet, quae minus inter se vires cohaerent minus valent ad caussam: valent vero quamplurimum conjuncta et colligata ordine studia. Illas recte facere dicemus: ista etiam rite Servator autem et instaurator humani generis Christus, cuius sanctissimo propagando nomini cœtus incumbit, tegat gratia praesidioque opus; qui enim non auro vel argento, sed pretioso Filii Dei sanguine redempti vivimus, divinam in primis opem contendere cum magna prece debemus. Haec mandamus, praecipimus, decernentes praesentes litteras firmas validas efficaces existere ac fore suosque plenarios et integros effectus sortiri et obtinere, illisque ad quos spectat et in futurum spectabit in omnibus et per omnia plenissime suffragari, sicque in praemissis per quoscumque iudices ordinarios et delegatos indicari ac definiri debere et irritum et inane si secus super his a quoquam quavis auctoritate scienter vel ignoranter contigerit attentari. Non obstantibus constitutionibus et ordinationibus apos-

tolicis ceterisque contrariis quibuscumque. Volumus autem ut praesentium litterarum transumptis etiam impressis manu alicuius Notarii publici subscriptis et sigillo personae in ecclesiastica dignitate constitutae praemunitis eadem prorsus adhibeatur fides quae adhiberetur ipsis praesentibus si forent exhibitae vel ostensae.

Datum Romae apud S. Petrum sub annulo Piscatoris die XXV martii MCMIV, Pontificatus Nostri Anno Primo.

ALOIS. *Card.* MACCHI.

L. † S.

Imprimatur,

† JOAN. M. FARLEY,
Archiep. Neo Ebor.

COMMISSIO PONTIFICIA "DE RE BIBLICA."

RATIO PERICLITANDAE DOCTRINAE CANDIDATORUM AD ACADEMICOS GRADUS IN SACRA SCRIPTURA.

Cuicumque ad academicos in Sacra Scriptura gradus, secundum ea quae Apostolicis Litteris Scripturae Sanctae constituta sunt, licet certumque est contendere, disciplinarum capita definiuntur, in quibus apud Commissionem Biblicam legitima doctrinae suae experimenta dabit.

I.

AD PROLYTATUM.

In experimento quod scripto fit

Exegesis (*i. e.*, expositio doctrinalis, critica et philologica) quattuor evangeliorum et Actuum Apostolorum. Pericope ex his, a iudicibus eligenda, exponetur nullo praeter textus et concordantias adhibito libro; de qua verbis quoque periculum fiet.

In experimento verbali

I.—Graece quattuor evangelia et Actus Apostolorum.

II.—Hebraice quattuor libri Regum.

III.—Historia Hebraeorum a Samuele usque ad captivitatem Babylonicam; itemque historia evangelica et apostolica usque ad captivitatem Sancti Pauli Romanam.

IV.—Introductio specialis in singulos libros utriusque Testamenti.

V.—Introductionis generalis quaestiones selectae, nimirum:

1. De Bibliorum Sacrorum inspiratione.
2. De sensu litterali et de sensu typico.
3. De legibus Hermeneuticae.
4. De antiquis Hebraeorum Synagogis.
5. De variis Iudaeorum sectis circa tempora Christi.
6. De gentibus Palaestinam tempore Christi incolentibus.
7. Geographia Palaestinae temporibus Regum.
8. Palaestinae divisio et Hierusalem topographia tempore Christi.
9. Itinera Sancti Pauli.
10. Inscriptiones Palaestinenses antiquissimae.
11. De kalendario et praecipuis ritibus sacris Hebraeorum.
12. De ponderibus, mensuris et nummis in Sancta Scriptura memoratis.

II.

AD LAUREAM.

De scripto

Amplior quaedam dissertatio circa thesim aliquam graviorem ab ipso candidato de Commissionis assensu eligendam.

Coram

I.—Dissertationis a Censoribus impugnandae defensio.

II.—Exegesis unius ex sequentibus Novi Testamenti partibus a candidato deligendae eiusque pro arbitrio iudicum exponendae:

1. Epistolae ad Romanos.
2. Epistolarum I et II ad Corinthios.
3. Epistolarum ad Thessalonicenses I et II et ad Galatas.
4. Epistolarum captivitatis et pastoralium.
5. Epistolae ad Hebraeos.
6. Epistolarum Catholicarum.
7. Apocalypsis.

III.—Exegesis ut supra alicuius ex infrascriptis Veteris Testamenti partibus:

1. Genesis.
2. Exodi, Levitici et Numerorum.

3. Deuteronomii.
4. Iosue.
5. Iudicum et Ruth.
6. Librorum Paralipomenon, Esdrae et Nehemiae.
7. Iob.
8. Psalmorum.
9. Proverbiorum.
10. Ecclesiastae et Sapientiae.
11. Cantici Canticorum et Ecclesiastici.
12. Esther, Tobiae et Iudith.
13. Isaiae.
14. Ieremiae cum Lamentationibus et Baruch.
15. Ezechielis.
16. Danielis cum libris Machabaeorum.
17. Prophetarum minorum.

IV.—1. De Scholis exegeticis Alexandrina et Antiochena, ac de exegesi celebriorum Patrum Græcorum saec. IV et V.

2. De operibus exegeticis S. Hieronymi caeterorumque Patrum Latinorum saec. IV et V.

3. De origine et auctoritate textus Massoretici.

4. De versione Septuagintavirali et de aliis versionibus Vulgata antiquioribus, in crisi textuum adhibendis.

5. Vulgatae historia usque ad initium saec. VII, deque eiusdem authenticitate a Concilio Tridentino declarata.

V.—Peritia praeterea probanda erit in aliqua alia ex linguis praeter Hebraicam et Chaldaicam orientalibus, quarum usus in disciplinis biblicis maior est.

N. B.—De forma et cautionibus, quae in experimentis extra Urbem, si quando permittantur, servari debeant, item de variis conditionibus aliisque rebus quae sive ad prolytatus sive ad laureae adeptionem requiruntur, singulare conficietur breviculum, quod solis candidatis et iudicibus delegandis, quotiescumque opus fuerit, tradetur.

Epistolae mittantur ad Revmum D. F. Vigouroux, Romam, Quattro Fontane 113, aut ad Revmum P. David Fleming O. M., Romam, Via Merulana 124, Commissionis Biblicae Consultores ab actis.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

BRIEF OF POPE PIUS X, by which the Society for the Propagation of the Faith is encouraged and commended and by which the feast of St. Francis Xavier, Patron of the Society, is raised to the rite of a double major for the Universal Church.

THE PONTIFICAL COMMISSION OF BIBLICAL STUDIES publishes the schedule of requirements for the examinations to obtain the various academical degrees accorded in the branches of Biblical Hermeneutics and Exegesis.

REVALIDATION OF DEFECTIVE ERECTIONS OF THE "VIA CRUCIS."

In a paper on the interior arrangement of church-buildings in the June number of the REVIEW it was incidentally stated that by special faculty Pope Leo XIII had declared valid the defective erections of the *Via Crucis* down to the year 1894. The Rev. Pius Niermann, O.F.M., directs our attention to a decree issued on May 27, 1902, by which subsequent irregularities of a similar character were cured. The document is cited from the Acta of the Order of Friars Minor, vol. XXI, p. 90.

THE COLOR OF THE BISHOP'S MANTELETTA.

Qu. What is the proper color of the Manteletta to be worn at funerals? Some bishops wear purple, others black; and I am told by one experienced in such matters that, whilst black is preferable, the bishops in Europe never use it. Is there any definite rule which we are obliged to follow?

Resp. The rule is to use a *black* manteletta, not only on occasion of funerals, but, generally speaking, on days when the ordi-

nary liturgical color is violet. Such are ferials and vigils on which fasts are kept, except the vigil of Pentecost, and the summer Ember Days, if they occur within Paschal time; except also vigils occurring within the octaves of Corpus Christi, of the Assumption B. V. M., of All Saints, and of Titulars, and dedication of the Cathedral. During Lent, except the Patronage of St. Joseph, the Annunciation, unless these feasts coincide with Palm Sunday, when the black manteletta is used. Only when the bishop is upon canonical visitation through his diocese, does he invariably use the purple manteletta, even at funerals.[1] It should be noted that the black manteletta has violet (not red) trimming; only the purple manteletta is properly trimmed with red. For the lining, Martinucci merely specifies "silk."

THE INDULGENCE OF THE PRAYER "EN EGO."

Qu. In Oakeley's translation of Bouvier on Indulgences, speaking of the prayer *En ego*, it is stated that the "Congregation of Indulgences answered, April 11, 1840, that it is not necessary to add other prayers according to the intention of the Pope." In the later English Raccolta, as well as in the Breviary, which I have (Tournai), it is stated, under authority of Pius IX, July 31, 1858, that a Plenary Indulgence is gained by those who recite this prayer after Mass before a crucifix, "et pro S. Matris Ecclesiae necessitatibus oraverint." Would you state—

1. Whether the prayer for the Church is obligatory in this case?

2. Whether the obligation is to be satisfied by a definite form of prayers, say, five Paters and Aves?

3. Whether a priest who duplicates and recites the *En ego* after each Mass, may gain two Plenary Indulgences, and, in that case, would he be obliged to repeat the prayers for the intention of the Pope?

Resp. The authentic decree of the Raccolta leaves no doubt that the Indulgence attached to the prayer *En ego* requires the additional recitation of some vocal prayer according to the intention of the Sovereign Pontiff. (Decr. authent., n. 386, July 31, 1858.)

The prescribed prayers for this intention are not specified,

[1] *Cf.* Martinucci, *Manuale Caerem.*, Vol. IV, lib. V, cap. 2.

except that they must be, in part, vocal. "Laudabile est mentaliter orare, orationi tamen mentali aliqua semper adjungatur oratio vocalis." (S. C. I., Sept. 13, 1888.) In the opinion of theologians five Paters and Aves are sure to satisfy the obligation, but the S. Congregation has persistently evaded the question, referring the inquirers to the terms of the original condition, which is to recite some prayers *ad libitum*. Hence one Pater and Ave would, under certain circumstances, be sufficient to answer the requirements of the Indulgence.

As to the question whether the Indulgence attached to the *En ego* may be gained twice when a priest says two Masses, there is a general decision of the S. Congregation which limits to one gaining all Indulgences which are affixed to a definite day. (Decr. auth., n. 18, March 7, 1678.)

USING THE WRONG OILS FOR CONSECRATION.

Qu. We had here recently a consecration of three marble altars. During the ceremony the master of ceremonies brought the oilstocks with the three oils in separate compartments as is the customary way of keeping them in parish churches. By some oversight the section containing the *Oleum Infirmorum* was handed to the Bishop, who, assuming that he had the consecration oil, completed the function without discovering the error. When the small silver cover was later on taken by the pastor he saw the mistake, but not wishing to create a disturbance or to protract the ceremony, which had already lasted several hours, said nothing, hoping that the matter was not serious or, if so, that the defect could be remedied in private later. What is to be done in the case? Must I ask the Bishops to return, and perform the entire rite anew, or would a simple application of the proper oil to the places where the unctions are prescribed, suffice?

Resp. We are of the opinion that, in the absence of any authoritative declaration to the contrary, there is no necessity of doing anything to correct the mistake. The *Oleum Infirmorum*, although originally not destined for the purpose of consecrating, is yet real oil and as such a *materia apta* which receives from the prayers accompanying its actual use the character of the oil of consecration. The altars are therefore validly consecrated,

and no particular purpose is served by repeating the consecration in part or entirely.

A similar case is that of a priest by mistake using the *Oleum Infirmorum* in the administration of solemn baptism. Here some theologians require that the error be corrected, not for the validity of the Sacrament but for its integrity. Upon this Falise (*De Sacram. Bapt. in Liturg. Compend.*, pag. 627, edit. 1876) remarks: This opinion appears too exacting, first, because the use of one oil for the other does not affect the validity of the sacrament even when it is the *materia sacramenti* (as in Confirmation); secondly the omission of the renewal of the unction does not produce any injurious effects; thirdly, the repetition would in many cases cause scandal and displeasure.

These reasons hold good apparently with even more force in the case of the altars because their consecration is not a sacrament but only a sacramental.

PRIESTS' TOTAL ABSTINENCE LEAGUE.

We are requested by the Reverend President of the Priests' T. A. League to publish the following:

To the Members of the Priests' T. A. L. of A.:

As the time for holding the annual convention of the C. T. A. U. of A. is drawing near, the undersigned feels it his duty to address a few words to the members of the Priests' T. A. League of America, also to the members of the Seminary Apostolate. The Convention will meet in St. Louis, August 10, 1904.

The Priests' T. A. League has been in existence since the annual convention of the C. T. A. U. of A., which was held in Pittsburg last year. The Seminary Apostolate is not yet fully organized, as its first general officers are to be elected at the coming convention, although total abstinence societies in our seminaries date back to May 30, 1899.

The formation of these organizations is a laborious task, involving, as is apparent, time, effort, and means. In pursuit of this work the undersigned has travelled during the past five years many thousands of miles. During the ten months just elapsed he has seen Quebec, the Gulf of Mexico, the Atlantic and Pacific Oceans; and the success resulting therefrom was greater than his most sanguine hopes could anticipate.

Many of the Most Reverend Archbishops, the Right Reverend Bishops and the Reverend Clergy in the United States and in Canada have become active members of the Priests' League. Diocesan branches have been organized wherever possible, and almost every seminary has opened its doors to the work of the Apostolate. The result of this latter fact is, that among the candidates for the Priesthood in America there are many flourishing total abstinence societies to which is due the honor of having sent out in the past few years hundreds of priests who are total abstainers for life.

Owing to the fact that a number of diocesan promoters have not yet reported, no attempt at present can be made to give the accurate number of members in the Priests' League. The number of members in the Seminary Apostolate is close to six hundred, and the number of pledges signed by students preparing for the priesthood, during the past five years, is one thousand seven hundred.

The undersigned humbly begs the Most Reverend Archbishops, the Right Reverend Bishops, the Reverend Promoters of diocesan branches, the Reverend Clergy and all in Holy Orders who desire to become members, or who in any way whatsoever can assist the great work, to kindly write or report without delay, in order that we may make a showing that becomes an undertaking so noble at the forthcoming convention.

The existence of our League has already made a profound impression not only in America but throughout the Catholic world. Similar associations among priests exist, according to reports, in Ireland and Germany.

Every member of the Priests' League is earnestly requested, where possible, to attend the forthcoming convention. The Priests' League is requested to meet at the headquarters of the Convention at 2 P.M., August 11th. His Grace, the Most Reverend Archbishop Elder, Honorary President of the League, will address the Convention. The principal business will be (1) to suggest ways and means for the promotion of the good cause, and (2) the election of officers. A good attendance will greatly encourage the work.

As to the Seminary Apostolate all the societies in favor of the proposed union should try to send delegates, or at least authorize someone to represent them. The delegates of the Apostolate are requested to meet at the same place as the Priests' League at 9 A.M., August 12th. The main business will be the final organization under the constitution already distributed, and the election of officers.

There is no doubt that in most seminaries the Apostolate will continue without further outside influence, yet any zealous priest who may in future undertake to visit the various seminaries, colleges, and academies in the cause of temperance, will advance the work wonderfully. For this purpose, however, a fixed source of revenue help should be arranged. By all means an abundance of sound Catholic temperance literature, including German and French periodicals on the subject, should be regularly sent to all our institutions where young minds are trained. The $200.00 which the general union now offers annually for this work could be profitably devoted to this one feature. Then if, in addition, a little help comes from here and there—especially if those who have been benefited by seminary temperance work would, after ordination, remember the cause, even in a slight degree—the future of this work would be secured.

Communications should be addressed to the Secretary, the Rev. John T. Mullen, D.C.L., Cathedral, Boston, Mass. The undersigned will likewise furnish information.

A. S. SIEBENFOERCHER,
Pres. P. T. A. L. of A. and
National Organizer for Seminaries.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

The more important recent literature on the Synoptic Gospels, on the Fourth Gospel, and on the Life and Theology of St. Paul has been considered in our last three numbers. Hence we may confine ourselves in the present paper to recent publications on the lives of the other Apostles, on the Book of Acts, and on the Apostolic Epistles.

1. **Lives of the Apostles.**—The life, work, and death of St. Peter in Rome have been investigated anew by C. Kneller,[1] A. Harnack,[2] E. Polidori,[3] and A. S. Barnes.[4]—Mrs. A. S. Lewis endeavors to identify the Apostle St. Thomas with Jude, the Lord's brother.[5]—M. Monod publishes a most interesting thesis about the religious development of the Apostles during the time of our Lord's earthly ministry.[6]—C. Merle d'Aubigné may be said to continue the foregoing study. He writes on the preaching of the first Apostles, treating his subject as a chapter of Biblical Theology.[7]—W. P. Bone extends his investigation to the author of the Book of Acts, considering him first as historian, then as Christian, and finally as man. The author's conclusions as to the characteristics of St. Luke throw considerable light on several passages of the Book of Acts.[8]—A. Weber has undertaken a more difficult task. He

[1] S. Petrus, Bischof von Rom; *Zeitschrift für katholische Theologie*, xxvi, 33–69; 225–246.

[2] Miscelle zum Aufenthalt des Petrus in Rom; *Theologische Literaturzeitung*, xxvii, 604 f.

[3] Apostolato di S. Pietro in Roma; *Civiltà Cattolica*, xviii, 8, 513–527; 9, 141–158.

[4] St. Peter in Rome and His Tomb in the Vatican Hill; London, 1903; Sonnenschein.

[5] Who was Judas Thomas? *Expository Times*, xiv, 397–399.

[6] Essai sur le développement religieux des apôtres pendant le ministère terrestre de Jésus; Cahors, 1903; Coueslant, pp. 72.

[7] La prédication des premiers apôtres de Jésus-Christ; Alençon, 1903; Guy et Cie, pp. 112.

[8] The Personal Traits of the Author of Acts; *The Bible Student*, vii, 144–152.

tries to continue the Book of Acts down to the time of St. John's death.[9]—Finally J. Ballantyne lays both history and legend under contribution in order to give us a popular account of the life of the twelve Apostles.[10]

2. The Book of Acts.—A writer in the *Biblical World*[11] represents the Book of Acts as an apology of the Gospel, while Th. C. Johnson is of opinion that St. Luke wrote his book mainly for the edification of the faithful.[12]—F. H. Chase defends the credibility of the Book of Acts from an Anglican point of view. Words and events have been recorded by St. Luke with substantial accuracy, though in our day we can explain naturally the seemingly miraculous phenomena.[13] V. Weber deals with certain difficulties advanced by Th. Mommsen against the credibility of the Book of Acts. St. Paul's enmity against the Christians in Jerusalem, the geographical data of Gal. 1 : 21 and 11 : 25, the scourging of the Apostle, and his call to Rome form the main topics of discussion.[14] J. W. Beardslee too refutes certain modern charges of inaccuracy against the Book of Acts. The following are the principal points of attack: (*a*) the critical view that the first twelve chapters have been written by an author different from the writer of the rest of the Book, and that the "we-portions" alone are of Apostolic origin; (*b*) that the Book of Acts is a work of compromise between various factions in the early Church; (*c*) that Acts contains an anachronism in its account of the insurrection of Theudas; (*d*) that the reported speeches and the triple account of St. Paul's conversion present a solid argument against the credibility of Acts.[15] J. R. Smith's and W. Soltau's views as to the source of "the Speeches of Paul in the Acts" we have considered in our last number. The latter writer has since then supple-

[9] Les Actes des Apôtres, complétés et contin. jusqu'à la mort de saint Jean; Verdun, 1903, pp. 223.

[10] The Apostles of History and the Apostles of Legend; *The Bible Student*, vii, 343–349.

[11] xxii, 3–7.

[12] The Religious Value of the Book of Acts; *The Bible Student*, viii, 319–325.

[13] The Credibility of the Book of Acts; Hulsean Lectures for 1900–1901; London, 1903; Macmillan, xv—314.

[14] Katholik, 3 F., xxv, 1–11.

[15] *The Bible Student*, vii, 226–234.

mented his partial view of Acts. He believes that St. Luke intended to give an account merely of St. Paul's missionary journeys. This report remained incomplete, and the author of the Book of Acts joined it with another incomplete work which may be called "the Acts of Peter."—E. J. Goodspeed writes on certain peculiarities in the language of St. Luke, deriving them from the influence of the Alexandrian nautical dialect.[16] F. C. Ceulemans has given us a new commentary on the Book of Acts,[17] which endeavors to do justice to the critical questions involved in the subject. H. Hoffmann too has published a commentary on the Book, written mainly for the edification of the reader.[18] Another translation and explanation of the Book of Acts has been published by J. F. Hückelheim, mainly for the use of students in higher classes.[19] A fourth commentary on the Book of Acts was contributed by A. Schlatter to a series of New Testament commentaries, entitled *Erläuterungen zum Neuen Testament*.[20] Here we may mention also a series of articles which appeared in *The Expository Times*,[21] under the title "The Great Text Commentary." The writer's explanation of the principal texts is both scientific and devout.

The foregoing publications are concerned with the whole Book of Acts. But quite a number of monographs have been written on difficulties connected with special passages of the Book. E. Nestle harmonizes Acts 1 : 12 with Josephus, *Bell. Jud.* v. ii, 3 and *Antt.* XX, viii, 6.[22] D. Smith[23] and A. H. Lee[24] explain the "Marvels of the Day of Pentecost" in a rationalistic way. The latter writer tries to uphold Chase's explanation of the "Tongues, like as of fire" by referring to the peculiar phenomenon of the

[16] Did Alexandria Influence the Nautical Language of St. Luke? *Expositor*, viii, 130–141.

[17] Commentarius in Actus Apostolorum; Malines, 1903; Dessain, 320.

[18] Die Apg. S. Lucä; Neutl. Bibelst., Bd. i; Leipzig, 1903, Deichert, vi—820.

[19] Die Apostelgesch.; Paderborn, 1903, Schöningh; v—165.

[20] Die Apg.; Calw. u. Stuttg., 1903, 384.

[21] xiii, 254-256; 303-304; 355-357; 424-426; 460-462; 492-494; xiv, 16-18; etc.

[22] *Zeitschr. f. neut. Wissensch.*, iii, 247 f.

[23] *Expository Times*, xiii, 363–366.

[24] *Expository Times*, xiv, 188 f.

rays of the rising sun observed at the time of the Rütli-conspiration. E. v. Dobschütz appeals to the fact that in Talmudic sources "Jews" are enumerated among eastern nations in order to defend the correctness of the text found in Acts 2: 9–11.[25] J. Mair identifies the cohorts named in Acts 10: 1 and 27: 1 with *II Italica* and the *ala Augusta*.[26] V. Bartlet proposes three different ways of solving the difficulty presented by the text of Acts 12: 25.[27] E. Nestle contributes a note of explanation on Acts 19: 12, entitled "The Aprons and Handkerchiefs of St. Paul," in which he suggests the version "nether-garments."[28] M. Baumgarten explains the words in which St. Paul attests his fidelity to the Law, Acts 21: 21–26.[29] C. M. Richards investigates the relation of Acts 27 to the whole Book; he believes that St. Luke gives such a detailed account of the journey to Rome, because the Apostle was then about to evangelize the capital of the world.[30] G. F. Greene writes about the meaning of the word "parresia" which occurs in twelve passages of Acts.[31] Finally J. R. Harris[32] and F. C. Burkitt[33] express their views concerning the text of Acts 13: 6–8, where the name of the sorcerer occurs whom St. Paul met on his visit to Cyprus.

3. **The Epistles.**—Under this heading we shall indicate first the publications referring to more than one of the Epistles; secondly those pertaining to one of the Pauline letters, and finally those that regard the Catholic Epistles.

(a) *General Literature.*—G. Terwelp has published a paraphrase and explanation of the speeches and letters of the Apostles, not excluding the Apocalypse.[34] The number of speeches as distinct from the letters amounts to twenty-one; ten of St. Peter, ten of St. Paul, and one of St. James. The author endeavors to present

[25] *Zeitschr. f. wiss. Theol.*, xlv, 407–410.
[26] *Th.-pr. Mon.-Schr.*, xii, 522–530.
[27] *The Journal of Theological Studies*, iv. 438–440.
[28] *Expository Times*, xiii, 282.
[29] Saat auf Hoffnung, xl.
[30] *The Bible Student*, vii, 340–343.
[31] *The Bible Student*, vii, 137–143.
[32] *Expositor*, v, 189–195.
[33] *The Journal of Theological Studies*, iv, 127–129.
[34] Bonn, 1903; Hanstein, v—429.

his text in a form such as the Apostles themselves would have employed, if they had written in modern times.—J. Albani has given us three most interesting studies on the Pauline Epistles: first, he considers the Pauline metaphors in Ephesians;[35] secondly, the Pauline metaphors in his Pastoral Epistles;[36] thirdly, the Pauline parables.[37] Among the metaphors may be noted that of the body, of the house, of light and darkness, of the battle, of the pilgrimage, and of several legal relations. The Pauline parables are said to be mostly of a gnomic character.—W. G. Moorhead has published *Outline Studies in Acts, Romans, I and II Corinthians, Galatians, Ephesians.* The author endeavors to render the foregoing books more accessible for pulpit use.[38]—R. D. Shaw publishes *Introductory and Expository Studies* on "The Pauline Epistles"[39]; the book is a popular exposition of the theology and the Epistles of St. Paul.—J. H. Kerr writes on "The Grouping and Sequence of the Pauline Epistles."[40] The first group was written during the Apostle's second journey, A. D. 52–53; it consists of I and II Thessalonians, is noted for its eschatology. The second group was written during the third journey, A. D. 57—58; it consists of Galatians, I and II Corinthians, and Romans, and is noted for its soteriology. The third group, consisting of Colossians, Philemon, Ephesians, and Philippians, and noted for its Christology, was written during the captivity of the Apostle, A. D. 62–63. The fourth group, embracing the pastoral Epistles, *i. e.*, I and II Timothy, and Titus, and noted for its ecclesiology, was written after the Apostle's first captivity. —Here must be mentioned F. C. Ceulemans' *Commentarius in epp. S. Pauli ad Eph., ad Phil., ad. Col., I–II ad Thess., I–II ad Tim., ad Tit., ad Philem., ad Hebr.*[41] The author's works are too well known to need further description.—E. J. Wolf draws attention to "The Peculiarities of the Pastoral Epistles."[42] He

[35] *Zeitschrift f. wissensch. Theol.*, xlv, 420–440.
[36] *Ibid.*, xlvi, 40–58.
[37] *Ibid.*, 161–171.
[38] London, 1902; Oliphant, pp. 248.
[39] London, 1903; Clark, pp. xi—508.
[40] *The Bible Student*, vii, 165–169.
[41] Malines, 1903, Dessain, pp. 339.
[42] *The Bible Student*, vii, 326–332.

emphasizes their peculiarity of style and subject-matter, but defends their authenticity.—Finally, M. Latrille explains the ideas of light, truth, and life, as they enter into the Johannine writings."[43]

(b) *The Pauline Epistles.*—P. Feine has published a most interesting study on Romans, in which he considers the Epistle as a hidden rebuff of the proud contempt with which the Roman converts regarded unregenerate Israel. The author rejects Spitta's hypothesis, but at the same time regards Rom. 16: 1–20 as a short Epistle to the Ephesians.[44]—J. Niglutsch too has given us a short commentary on Romans.[45] He follows the Apostle in his clear doctrine concerning justification, stating its need, its method, its effects, and its intended universality.—G. Semeria[46] and M. F. Bean, too,[47] have contributed to the better understanding of the whole Epistle to the Romans.—It may interest the reader to know that Sanday and Headlam have issued the fifth edition of their *Critical and Exegetical Commentary on the Epistle to the Romans.*[48]

The following are the more important studies on special passages of the Epistle to the Romans. F. Herbst makes Rom. 3: 24, "being justified freely," the central point of the whole Epistle, nay of the whole Bible. The Lutheran theory of an all-sufficient faith is strongly urged, as a matter of course.[49]—P. Farel has written a contribution on three special passages of the Epistle,[50] while P. O. Schjött confines himself to Rom. 1: 18–20.[51]—Father Durand considers Rom. 9: 5, understood in its traditional interpretation of the first four centuries, a valid proof for the Divinity of Jesus Christ.[52]—F. Hachtmann and M. Wilde advance opposite opinions as to the true meaning of Rom. 7.[53]—Similarly,

[43] Mancherlei Gaben und Ein Geist, xlvii, 657–659; 721–723; 785–788.

[44] Der Römerbrief; Göttingen, 1903; Vandenhoeck, iv—159.

[45] Brevis commentarius in S. Pauli Apostoli epistolam ad Romanos; Trient, 1903, Seiser, vi—183.

[46] Il pensiero di S. Paolo nella lettera ai Romani; Roma, 1903; Pustet, xxiv — 220.

[47] Studies in Romans; Baptist Tract and Book Society, 72.

[48] London, 1903, Clarke, 562.

[49] Geschenkweise gerecht; Elberfeld, 1903, Evang. Gesellsch., viii—330.

[50] Trois passages de l'épitre aux Romains; *Rev. de Théol. et des Quest. rel.*, 1903, 233–244.

[51] *Zeitschrift f. neut. Wissensch.*, iv, 75–78.

[52] *Revue Biblique*, xii, 550–570.

[53] Reich Christi, vi, 137–139.

H. Pope and W. Sp. Wood appear to disagree concerning Rom. 10: 13–21, each writer proposing his opinion as "A Possible View."[54]—E. F. Ströter studies the Jewish question and its divine solution in the light of Rom. 11.[55]—Finally, W. B. Smith writes on Rom. 15–16,[56] and D. Moore studies "the Prophetic Scriptures" spoken of in Rom. 16: 26.[57] The latter writer believes that the prophecy of the New Testament has been foretold in the expression "Prophetic Scriptures."

W. B. Smith asks: "Did Paul write Romans?"[58] He answers: Romans is not a letter, it is not addressed to the Romans, it is not written by St. Paul, it presents no literary unity, it was not known before 150 A.D. P. W. Schmiedel asks the same question, in the same publication,[59] and denies one by one Mr. Smith's conclusions, refuting at the same time his arguments. W. B. Smith, therefore, returns to his charge,[60] endeavoring to undo Schmiedel's arguments; at the same time, A. F. R. Hoernle addsa few animadversions in elucidation of Schmiedel's statements. J. Frey too has contributed a study dealing with the problem of the Epistle to the Romans and suggesting a possible solution.[61]

E. Haupt has published three articles introductory to the Epistles of St. Paul to the Corinthians.[62] The writer admits a Pauline visit to Corinth between I and II Cor.; in the same gap he places another Epistle to the Christians in Corinth.—H. L. Goudge has published a commentary on I Corinthians belonging to the series of *Westminster Commentaries* edited by W. Lock. The work is considered as quite suggestive by competent critics.—W. Weber writes on the Pauline precept that women should cover their heads in their religious gatherings, contained in I Cor. 11:

[54] *The Journal of Theological Studies*, iv, 273–279; 608–610.

[55] Kassel, 1903, Röttger, iii—227.

[56] *Journal of Biblical Literature*, xx, 2, 129–157; xxi, 2, 117–169.

[57] *The Bible Student*, viii, 160–165.

[58] *The Hibbert Journal*, i, 309–334.

[59] 532–552.

[60] *Ibid.*, 795–799.

[61] Das Problem des Römerbriefs und seine Lösung; Mitt. f. d. ev. K. in Russl., lix, 193–206.

[62] *Deutsch-ev. Bl.*, N. F. iii, 1–28; 73–112; 153–179.

2–15.[63]—A. Miller considers, in connection with I Cor. 13: 1–8, "the necessity of the way of love," "the characteristics of this way," and its "permanence."[64]—P. Dürselen throws new light on the difficult passage in I Cor. 15: 29 where occurs the phrase "baptized for the dead."[65]—Finally, S. T. Lowrie offers us a new explanation of II Cor. 5: 1–5;[66] he identifies the "tabernacle" of the passage with the Old Testament.

N. Glubokovskij has published in Russian a little work treating of the questions introductory to the Epistle to the Galatians.[67] The author accepts the North-Galatian theory, and dates the Epistle about A.D. 57-58. H. Schulze defends the authenticity of the Epistle to the Galatians.[68] He shows the impossibility of the Epistle's origin about A.D. 130, and at the same time he believes that there are references to Galatians in the Apocalypse, in Acts, and in the Synoptic Gospels, especially in Mark.

E. Krukenberg has given us a new version and exposition of the Greek text of the Epistle to the Ephesians.[69] J. A. Robinson has published a similar work for English readers, adding, however, a revised text to his translation and explanation.[70]—Ch. Baskerville has published a pamphlet entitled *Side-Lights on the Epistle to the Ephesians*,[71] and S. Dickey has written an article presenting "Some Word-Studies in Ephesians.[72] The Christian signification of the words investigated is emphasized especially.—Finally, S. T. Lowrie studies "Paul's Prayers for the Ephesians" as preserved in Eph. 1: 15–23, and 3: 14–21.[73] The first is a prayer for an increase of faith, the second pleads for love toward all the saints.

H. A. White has published an article treating anew of the intro-

[63] *Zeitschr. f. wissensch. Theol.*, xlvi, 487–499.

[64] *The Bible Student*, vii, 74–78.

[65] *Theol. Studien u. Kritiken*, lxxvi, 1, 291–308.

[66] *The Princeton Theological Review*, i, 51–61.

[67] Petersburg, 1902, 156.

[68] Leipzig, 1903, Wöpke, vii—88.

[69] Gütersloh, 1903, Bertelsmann, iii—117.

[70] St. Paul's Epistle to the Ephesians; London, 1903, Macmillan Co., ix—314.

[71] London, 1903, Nisbet, 118.

[72] *The Bible Student*, vii, 35–41.

[73] *The Bible Student*, vii, 204–210; 270–277.

ductory questions belonging to "Paul's Letter to the Philippians."[74] —G. Wohlenberg has published a commentary on I and II Thessalonians.[75] He premises a brief introduction to the Epistles, and adds special treatises on the eschatology of the same. J. Moffat collects "Ethnic Parallels to I Thessalonians"[76] appealing especially to the writings of Plutarch. H. J. Gibbins publishes a note on I Thess. 2:6 in which he suggests a new division of the verse.[77] W. Wrede is of the opinion that II Thessalonians is spurious, having been written about the end of the first century.[78] The spurious character of II Thessalonians is maintained also by George Hollmann.[79] Finally, W. Brüning has written a dissertation on the language of II Thessalonians.[80]

J. Damman has published a popular exposition of St. Paul's Epistle to Philemon.[81]—V. Bartlet endeavors to present "the Epistle to the Hebrews as the Work of Barnabas.[82] D. Walker too believes that Barnabas is the author of Hebrews, and that he addressed the letter to his countrymen in Cyprus.[83] H. Korte publishes a study on the aim and purpose of Hebrews.[84] Finally, E. Lhostehas published a thesis on *La morale chrétienne dans l'épître aux Hébreux.*[85]

(c) *The Catholic Epistles.*—T. A. Giurney writes on "The Motive and Date of the Epistle of St. James."[86] M. D. Gibson finds the Epistle of St. James less sublime than I Peter.[87] D. N. Yarbro studies "James' Doctrine of the Law with Reference to the Christian Life."[88] W. B. Carpenter writes on *The Wisdom of James*

[74] *The Bible Student*, vii, 27–34.
[75] Leipzig, 1903, Deichert, xii—214.
[76] *Expository Times*, xiv, 568.
[77] *Expository Times*, xiv, 527.
[78] *Zeitsch. f. neut. Wissensch.*, 1904, i, 28–38.
[79] Leipzig, 1903, Hinrichs, viii—116.
[80] Jena, 1903, 31.
[81] Kassel, 1903, Röttger, ii—288.
[82] *Expositor*, viii, 381–396.
[83] *Expository Times*, xv, 142-144.
[84] Pastor bon., 1903, 214–219.
[85] La Roche, 1902, 55.
[86] *Expository Times*, xiv, 320–322.
[87] *Ibid.*, xiv, 429.
[88] *The Bible Student*, viii, 346–351.

the Just.[89] H. J. Cladder finds in the Epistle of St. James a didactic poem with strophes and verses.[90] Grafe studies the influence exercised by the Epistle of St. James on the development of primitive Christianity.[91] Kirn proposes a conjectural emendation of James 4: 5.[92]—G. Sampson edits the *Epistles of St. Peter*, giving "the English text and paraphrase of each verse in parallel columns, with short footnotes."[93] G. Hoennicke compares the eschatological expectations of II Peter with the Apostolic writings; for he believes that II Peter is spurious.[94] J. Turmel considers the descent of Jesus Christ into hell in the light of the traditional interpretations of I Peter 3: 19.[95]—J. H. Farmer gives us "an Analysis of the First Epistle of John."[96] G. G. Findlay publishes "studies" on I John 2: 1--2 and 2: 3--6.[97] A. Wurm has published a monograph on the heretics alluded to in I John.[98] Wohlenberg has published glosses to I John 3 to 4.[99] Finally, H. J. Gibbins believes that in II John the prophetic figure of a woman is used to represent a church.[100]

4. The Apocalypse.—P. Doreau gives a new translation of and commentary on the Apocalypse.[101] Fr. Palmer places the Apocalypse in the second half of A. D. 68, divides the book into five acts, and explains it mainly as referring to contemporary history.[102] E. J. Goodspeed maintains that the Book with Seven Seals is not a book but a roll.[103] P. Corssen writes especially in explanation of Apocalypse 13: 18, contending that the inspired writer knows a name for both the beast and the man.[104] E.

[89] N. Y., 1903, Whittaker, 19—253.
[90] *Zeitschr. f. kath. Theol.*, xxviii, 37-57.
[91] Tübingen, 1903, Mohr, 51.
[92] *Theol. Studien u. Kritiken*, 1904, 127-133.
[93] London, 1903; Mowbray, 94.
[94] *Deutsch-ev. Bl.*, xxviii, 686-695.
[95] *Ann. de ph. chrét.*, 3e. sér., i, 508-533.
[96] *The Bible Student*, viii, 335-339.
[97] *Expositor*, viii, 321-344; 445-467.
[98] *Biblische Studien*, viii, 1; xii—159.
[99] *Neue kirchl. Zeitschr.*, xiii, 233-240; 632-645.
[100] *Expositor*, vi, 228-236.
[101] L'Épopée divine, Paris, 1903, Périsse, xx—155.
[102] The Drama of the Apocalypse; London, 1903; Macmillan.
[103] The Book with Seven Seals; *Journ. of Bibl. Lit.*, xxii, 70-74.
[104] *Zeitschr. f. neut. Wissensch.*, iv, 264-267.

Vischer had maintained that the number 666 of Apoc. 13 : 18 has an independent meaning, and is not the result of the change of any definite name.[105] Th. Calmes devotes a special study to the symbols of the Apocalypse.[106] P. W. Schmiedel has published a lecture on the Apocalypse in which he insists on the identity of the prophetic beast with Nero.[107] K. Endemann has published a new commentary on the Apocalypse intended for theologians and educated lay-readers.[108] Finally, M. Kohlhofer defends the unity of the Apocalypse against the divisive critical hypotheses.[109] The writer spends most of his effort in the refutation of hostile theories. Among the latest contributions to the literature on the Apocalypse must be classed the works of J. Weiss,[110] and A. Reymond.[111]

[105] *Ibid.*, iv, 167-174.

[106] *Revue biblique*, xii, 52-68.

[107] *Protestant. Monatshefte*, vii, 45-63.

[108] Berlin, 1903; Berl. Missionsg., iii—271.

[109] *Biblische Studien*, vii, 4; viii—143.

[110] Die Offenbarung des Johannes; Göttingen 1904; Vandenhoeck, iii—164.

[111] L'Apocalypse, Tome I, Les quatre premières Visions, ch. 1-14; Lausanne, 1904, Bridel, viii—376.

Criticisms and Notes.

BENEDICTI XIV PAPAE OPERA INEDITA. Primum publicavit Franciscus Heiner, Doct. theol. praelat. domest., profess. Juris eccl. Univers. Friburgens. Brisg. Friburgi Brisg. Sumptibus Herder. 1904. B. Herder: St. Louis, Mo. Pp. 464.

Among the great legislators of the Church during the past two hundred years to whom under the divine guidance is due the marvellous unity of ecclesiastical discipline, Benedict XIV holds unquestionably the first place. Remarkable as he was from his earliest days of public activity for piety, discipline and theological knowledge, the ruling churchmen of his day regarded him mainly as an able and somewhat outspoken advocate of canon law, though one not devoid of personal kindliness. His election as Pope was due apparently to the want of agreement between the Bourbons and their brother Cardinals, and the story goes that when his name was tentatively proposed by Cardinal Albani as a matter of compromise, he arose and said: "My Lord Cardinals, fix upon the quality; if you want a saint, take Gotti; if you want a politician take Aldobrandini; if you want simply an old man who cannot do much harm, take me." He was a man of no party, but, despite his sixty-six years and his natural love for retirement, he proved himself a man of much power and influence in the practical affairs of both Church and State, and this, particularly by the aptness of his legislation to meet the difficulties of actual reforms called for in all parts of the Church. His collected works are published in fifteen quarto volumes (Venice), not including the official documents issued by him during his reign as pontiff. The one treatise universally adopted as a handbook of canonical observance and reference throughout the Church is the *De Synodo Dioecesana*.

But there were some works, hardly less useful, which Benedict had written with a view of unifying the different liturgies of the East and West, and which had not been published. Among these is one entitled *De Ritibus Graecorum*, and another, *De Sacramentis*, which were composed between the years 1753 and 1758. A third work treats *de Festis Apostolorum*, the date of which is uncertain, but probably earlier than either of the above. They were originally written in

Italian, but have been for the most part translated into Latin. The MS. made by Benedict himself is not presently accessible; Dr. Heiner supposes that it may be in some hidden corner of the library of Bologna, or in the archives of the Lambertini family, now variously scattered.

The matter here edited under the care of the distinguished Freiburg Professor, is taken from the Vatican Library (Armar. Misc. III). It covers, as already intimated, the tract on the difference between the Latin and Greek Rites; lays down the rules for the observance of each, their intermixture, and the conditions on which a change from the Greek to the Latin is permissible. The chapter of probably most practical interest is the one entitled *Quomodo gerere se debeant Episcopi Latini per occasionem, qua ad diocceses eorum graeci Orientales sive laici sive ecclesiastici adveniant.* The pontiff has of course in mind that large element of Italo-Greeks who are resident in the southern Italian provinces; but the rules which he lays down for their ecclesiastical government apply in principle and to a very large extent also in practice to the present American conditions which have arisen with the advent of a Slav-Greek population in the United States. The pontiff regulates likewise the dependence of the monastic system on the local bishops and in different ways strengthens the religious harmony between the members of the Oriental and Latin rites.

The second treatise which not simply regulates the observance of those primary offices of the Apostles which may be entitled cardinal feasts of the Holy Roman Church, but discusses their origin, the details of their history, and their canonical significance, is printed in the Italian text, as is also the third part dealing with the Sacraments, which takes up the by far largest portion of the stately quarto volume before us.

The treatises on Baptism and Confirmation are welded into one chapter, in which the administration of the sacraments of Confirmation and the Holy Eucharist simultaneously with the conferring of Baptism is also discussed as legitimate among those of the Greek rite who have had an immemorial custom tolerated by the Sovereign Pontiffs. In this concession are not included the Maronites, whose priests are obliged to call the bishop for the administration of Confirmation.

Under a second title the pontiff discusses the Blessed Eucharist and the Sacrifice of the Mass; the third title treats of Penance and Extreme Unction; the fourth of Orders, the fifth of Matrimony. These topics are treated partly as liturgical, partly in their moral or

pastoral aspects. Certain usages such as the handing a cup of wine to the newly married at the altar, or the blessing of the nuptial veil, are adverted to as usages no longer admitted even in the Oriental churches, although certain Greek rituals, such as the Patriarchal Eucologium of Grotta Ferata still contain these rites.

The new volume will be received with satisfaction not only by canonists and theologians, but by librarians generally, because it serves to complete the works of one of the most erudite pontiffs of the Catholic Church of all times.

THE YOUNG PRIEST. Conferences on the Apostolic Life. By Herbert Cardinal Vaughan, Archbishop of Westminster. Edited by his brother, Monsignor Canon John S. Vaughan. London: Burns & Oates; (St. Louis, Mo.: B. Herder). 1904. Pp. 347.

"There is an anxious and vital period of transition, beginning with ordination to the priesthood, and continuing during a somewhat undefined and uncertain period—that is, until the mind and character have taken their permanent bent and direction. It is to priests passing through this period that I wish to offer suggestions." Cardinal Vaughan thus limits the scope of these instructions, gathered from an experience of many years as teacher, missionary and bishop, and receiving a special meaning from the fact that they are exhortations preached, so to say, from the death-bed of a venerable and wise guide of the clergy. There is little that leaves the impression as if it were merely a conventional repetition of beautiful but stereotyped thoughts, such as we find them in books translated or newly dressed in modern language for the use of ecclesiastics. Cardinal Vaughan realized the difference between the new and the old conditions in which the missionary priest of the English-speaking countries finds his necessary field of labor. There is a difference of temper, of traditions, of vital purposes between those to whom he ministers and the people of our Latin countries with their extremes of virtue and vice, their tenacious adherence to the old ways, their inexperience of certain religious and social phases which are often interpreted as destructive forces of opposition to truth. In Italy and France the young priest is tutored and guarded by his associations, his separations, his habits, his aspirations. He passes years without being forced into the struggle of life, into the actualities that make a man think, oblige him to act, and to assume responsibilities of a vital nature. He is not allowed to hear confessions or to assume the direction of souls, until he has passed a

long probation, not of trial of his abilities, but of waiting, of reading, or of procuring proper patronage. His parish priest boards him, sends him to teach catechism, to pass pastoral examinations, and to expect. The municipality and *fabrique* repair or build the church, the school, and the vicarage for his future tenure; the rich of the parish invite him to dine with them, the poor don't know who he is except that he acts as the registrar for the municipality at marriages and baptisms, so long as the grandseigneurs of the city leave him in his place. All this is unknown to the young priest in England or America, where he lives among his people, and where even as a curate he learns to care for them as if they were his children. He begs from them as one in need and he commands them like a king; but in either case they know him as their "Father." The responsibility that flows from such a condition has its dangers as well as its gains. "The misfortune is where it becomes necessary to plunge a young priest, before the chrism is dry upon the palms of his hands, into the excessive and exhaustive occupations of the ministry in a large and undermanned mission. He has no time for study and reflection. He becomes at once absorbed in active work; and as to his own spiritual life, it drifts vaguely, and is as subject to eddying influences as a cork borne down upon the surface of a rapid stream."

Cardinal Vaughan does not minimize the dangers that beset the priest, nor does he in giving advice deal with them as the optimist who mistakes the greatness of the vocation for the greatness of those who profess it. He understands that the young priest who is "subjected to the control of a rector altogether out of sympathy with the apostolic spirit" is on trial in a way which will determine the whole future of his usefulness. But the Cardinal points out the way in which the priest may solidify his virtue under all these circumstances. A high apostolic standard, apostolic obedience, apostolic labor, a truly reverent devotion to Mary and through her to the Incarnate Word, will create in the soul and in the surroundings of the young priest an atmosphere in which the germs of seduction, of interestedness, of unworthy pleasures and search for diversion, cannot live. The danger lies primarily in a low standard, in remaining content with the lines which custom or tradition has marked out for those who have not had the courage of their professed convictions when it meant sacrifice of comfort, or popularity, or honors. If we are unwilling to acknowledge the neglect of duty in the matter of striving after perfection, we are apt also to seek to save our dignity by eliminating the duty itself from

our schedule of obligations, or to make it an attribute of exceptional conditions. It is therefore to a vindication of the priestly standard that a great part of this volume (which the author would have made more exhaustive had he lived somewhat longer) is devoted. The priest who has a thorough conviction—not of his importance—but of the responsibility which his dignity carries with it, is sure to be a man of prayer. Now, prayer is the elevation of heart to God; it causes a realization of the presence of God; and with that consciousness comes reverence, a reverence which shows itself in all the priest's actions, in his treatment of the things of the altar, of the people of his flock, and of the stray sheep whom he is to gather into the fold of Christ. On this manifestation of reverence as a result of a priest's habit of prayer, even amid most laborious occupations, our author has some excellent things in the tenth chapter.

"College and seminary training does not always insure affability, gentleness and tact. Sometimes quite the contrary. The roughness and rudeness of some, the somewhat violent way of dealing with eccentricities and angularities by others, the levelling and democratic spirit which often pervades a community, and the superfluous health and energy that has but little sensitiveness, and is boisterous and reckless in its way of carrying on—all this, without speaking of the home manners of some, may turn out a priest, for English or for foreign missions, singularly devoid of those particular qualifications which are here under consideration . . . the deficiency will be made good later on *only by religious considerations;* and they will come as the efflorescence and bloom of the Christian virtues of meekness, humility, and charity, as taught by our Blessed Lord to His Apostles."

We may safely leave our readers to judge of the worth of these Conferences from what we have thus far said as to their principal aim and scope. The volume ends with a Conference upon "Resolutions as to Certain Practices." It contains not simply the suggestion of forms and acts to be resolved upon for the safe-guarding of priestly virtue and missionary efficiency, but it gives the reason for their being suggested. There is a certain weakness in unguarded human nature that makes us imitate often the things we do not even enjoy. Clerics with a real vocation, and with the taste that leads them to that peculiar reserve which suggests a separation in habits (though not in sympathy) from the laity, will often indulge in acts of worldliness or in secular amusements through a mistaken notion that not to do so would render them odd in the eyes of their fellows. Cardinal Vaughan's

final Conference will dissipate that view. It is to be regretted that he could not have revised the volume; although we must be grateful to the brother who gave us even this.

ASTRONOMICAL AND HISTORICAL CHRONOLOGY in the Battle of the Centuries. By William Leighton Jordan, Fellow Royal Inst., etc. London, New York and Bombay: Longmans, Green & Co. 1904. Pp. 70.

It is well known that there is a discrepancy between the popular method of counting years as dates for historical events, and the astronomical count. Dionysius Exignus, the originator of the Christian era, suggested that our Lord's birth should be made the beginning of a new reckoning of the ages in place of the old counting which began with the foundation of Rome. Thus the year 753 of Rome became the year one of Christ. From that year as a central point events were counted backward and forward. The year 752 of Rome was distinguished from the year 753 by being styled year *1 B. C.*, that is, the year one "*before* Christ;" and the following year was written *1 A. D.*, viz., one "*after* the Lord" (Anno Domini). But the more accurate statisticians maintained that if you begin the Christian era by distinguishing the years *before* and *after* the year of our Lord, then the year of His birth must not be called 1 but 0. So counted the astronomers, and so counted St. Augustine and the chroniclers of the city of Florence. The originators of the difference had apparently no intention to dispute each other's method, but the confusion arose from the various use of ordinal and cardinal numbers in which *one* might be substituted for *first* (after the birth of Christ). The practical result of the mistake thus caused in the vulgar reckoning showed itself in the disputes that arose in the year 1900. If 1 B. C. is to be allowed to immediately precede 1 A. D., as it does in our vulgar system, the twentieth century cannot have commenced until 1900 A. D. had ended. The author maintains that the commencement of the twentieth century is properly placed on January, 1900, and he offers reason for such a reformation of historical chronology as to bring it into accordance with the method of numbering the years *B. C.* which has been adopted by astronomers. There are other minor differences, such as the commencement of the day, which our author treats of incidentally, with the same view of instituting a uniform chronology. The book, despite its scientific purpose, is written in a popular style and contains much that is of interest to the student of history as well as to the chronologist and astronomer.

ANECDOTES AND EXAMPLES. Illustrating the Catholic Catechism, Selected and arranged by the Rev. Francis Spirago, Professor of Theology. Supplemented, adapted to the Baltimore Catechism, and edited by the Rev. James J. Baxter, D.D., author of "Sermons from the Latins," etc. New York, Cincinnati, Chicago: Benziger Brothers. 1904. Pp. 596.

When we proposed to publish the Homiletic Supplement it was with the avowed purpose of counteracting the misapplied and injurious system of committing mechanically to memory the set sermons found in the ordinary sermon-books. A preacher who pretends to instruct an audience ought to be able to use his own words to convey the truth; and indeed he will always find the words, if he can intelligently assimilate the doctrine which he is to preach. To repeat the words of a sermon written by another is unworthy of a priest and a mark of mental incapacity for the task to which he ministers. Furthermore, such preaching is ineffective in the main, although it may make a passing impression upon the less intelligent among the hearers. Of course it is easier for those who have mechanical memories to repeat the thoughts and words of another than to write a sermon; but it would be easier still to read the thing from the printed page, and by taking away the delusion of originality serve some honest purpose in an honest way.

Now the easiest and safest method of attaining to originality in writing and to freedom in delivery is to take a skeleton or an outline of thought and to clothe it with the flesh of a natural body, and to breathe into it the animating soul of personal conviction. Such method makes a forceful, that is to say, a convincing preacher.

But in order to give attraction to one's subject, and thus to create interest together with the force which comes from the clear statement of truth, which the preacher himself feels to be both important and infallible, it is necessary to *illustrate* the doctrine we preach. And for this we need examples from history, from nature, from daily experience and observation. These illustrations or examples are not as easily found as is the doctrine itself which we preach. And hence the advantage of a volume such as this one under review.

The English versions of Spirago's catechetical volumes, edited by the present Archbishop of Milwaukee and by the late Father Clarke, S.J., of the English province, are already well known to preachers and catechists interested in such work. In preparing the present volume by way of supplement to a complete course of Christian doc-

trine, the author has consulted a need which, though always felt, was never more urgent for the efficient service of the catechetical class-room or Christian pulpit than at the present time. One reason given by Father Spirago himself is that the manuals of religion in common use are mostly written in so dry and concise a style as to make the doctrine distasteful to the great mass of people who are not satisfied by a purely intellectual treatment.

The Lives of the Saints and numerous pious books hitherto in use furnish us indeed with material of illustration; but there is a good deal that has lost its savor, that appears incredible or ludicrous, and in short does not appeal to the sympathy of the modern mind. Our author has kept this fact before him in the selection of his material. He lays down certain canons regarding the choice of examples. Let them be suitable always. For the young none but the best are good enough. "Therefore the narration of improbable occurrences or stories of a ludicrous and marvellous nature . . . should be avoided. The anecdotes narrated should be free from superfluous or irrelevant matter. The examples should always be interesting and of an edifying and elevating character."

The illustrations, taken from all kinds of sources—newspapers, school-books, volumes of sermons, and spiritual works—have not been copied *verbatim*, but are arranged and adapted to serve the end of the cathechist or preacher. Dr. Baxter, already well known in the field of catechetics and homiletics by his excellent adaptations of the sermons of the old Latin masters in preaching, has so arranged these examples in the translation that they illustrate the consecutive chapters of the Baltimore catechism; and to complete this scheme he has added a goodly number of appropriate anecdotes and examples to the original.

The book is a valuable accompaniment to *The Preacher* (Quarterly Supplement to THE ECCLESIASTICAL REVIEW) as well as to the different manuals used in classes of Christian doctrine generally.

THE SYMBOL IN SERMONS. A Series of Twenty-Five Short Sermons on the Articles of the Creed. A Companion Volume to "The Symbol of the Apostles." By the Very Rev. Alexander MacDonald, D.D., Vicar-General of the Diocese of Antigonish, Nova Scotia. New York: Christian Press Association Publishing Company. 1903. Pp. 214.

In this volume Dr. MacDonald contributes a useful addition to homiletic literature upon the subject which he has treated from another

point of view in *The Symbol of the Apostles*. The arrangement adopted is that which has become popular to a great extent in recent published sermon-books. A synopsis is placed at the head of each sermon, containing the points which are afterwards developed. This plan increases the usefulness of the volume for priests, as they may adopt the outline to their own purposes, if they so desire, and build sermons upon it apart from the words of the text. It may not prove uninteresting, as an indication of Dr. MacDonald's method, to transcribe one of these synopses. The one chosen is that of the third sermon, whose text is the article, "I believe in God."

1. Reason witnesses to the existence of God; also, to the fact of a divine revelation. These are preambles to divine faith.

2. Fourfold proof of God's existence—(*a*) moral, (*b*) physical, (*c*) metaphysical, (*d*) ethical. Moral proof rests on the testimony of mankind. Analysis of it. Belief in a plurality of Gods no prejudice to it.

3. Physical proof based on the order and harmony of the universe, and the evidences of design. No order without law, no law without a law-giver, no adaptation of means to an end without a mind that foresees the end. One or two examples of the use made by men of this argument.

Conclusion. We have not had to reason out for ourselves the existence of God: we have known it from childhood. What return have we made for God's goodness to us?

Adhering closely to the indicated scheme in each case, the author develops the points in language from which all trace of rhetoric and emotional eloquence is banished. Clearness and brevity are the terms which best characterize his treatment. The book admirably fulfils its purpose, and, as a suggestive help in the preparation of sermons, will prove extremely valuable.

THE PHILOSOPHY OF ELOQUENCE. By Don Antonio de Capmany, Member of the Royal Academy of History, and the Royal Academy of Literature, Seville. Published at Madrid in 1777. Translated from the Spanish by the Rev. W. M'Loughlin, Mount Melleray Abbey, near Cappoquin, Co. Waterford. Dublin: James Duffy & Co., Ltd. 1903. Pp. 318.

The translator in his preface to this volume explains the circumstances which led to its publication in English. "Looking through the shelves of the Abbey library one day," he says, "I happened by the merest accident to meet an old Spanish book, neatly printed and handsomely bound, with ornamental gilding, in what might be termed genteel style, but bearing all the marks of age. On examining it more

closely, it seemed to me a most excellent work, written by an accomplished scholar, of sound judgment and refined taste, perfectly familiar with the great models of antiquity; and I could not but conclude that if it were translated into English, it might be useful to many persons."

The book was first published in 1777 and bears the hall-marks of the time and place of its origin. There is about it a quaintness and an unusualness that make it interesting and somewhat of a curiosity. The treatment is old-fashioned and pedantic. If it had been carefully revised and edited by the translator in order to bring it into harmony with modern requirements, its value as a treatise would have been greatly increased. Withal it contains something of value beneath a deep crust of pomposity, and as it is a contribution to the philosophy of literature made familiar by Herbert Spencer in *The Philosophy of Style*, and by G. H. Lewes in the *Principles of Success in Literature*, it is deserving of attention.

It is, however, with a distinct feeling of diffidence that one would attempt to review Don Antonio de Capmany's book. In burning words, he has warned off all carping critics, and bold, indeed, is that man who would defy one who, though his flesh has long since turned to dust, yet lives on in the following fiery phrases: "Hitherto it has been the fashion, or a canon of bibliographic modesty, for authors to say a thousand injurious things in making little of their works; but I who have seen that neither they nor their books gained anything by this depreciation, seldom sincere, and generally unheeded; I who know that no writer need expect to be sought for by the public until he is first of all dead and buried; I abandon my errors, and even the "errata," to the examination and censure of those who, by their sloth, cowardice, or incapacity, are more versed in the odious talent of finding fault with others than in the useful employment of doing some good themselves." After this no modern will care to tread upon the forbidden ground of destructive criticism lest he draw down upon himself these gentle epithets.

I.

In outlining the history of eloquence our author says that when men had perfected the faculty of communicating their ideas, they cultivated that of transferring to one another their passions. This gave rise to the display of oratorical talent which soon became an art, destined to speak to the heart as logic to the understanding. Elo-

quence is bound up with feeling and hence may be defined simply as the talent of conveying to the hearers with warmth and strength those feelings which stir the orator. There is no eloquence when there is no feeling in the heart. Its force springs from the heart, that is, from nature and not from art, though the latter does with natural genius what it does with metals—purifies and refines it.

In order to become a master of eloquence it is necessary to study carefully the art of oratory. The latter is aided chiefly by an attentive examination of the best models and by the constant practice of composition. To properly master it two things are necessary—reason and feeling; the one to convince, the other to persuade. It calls in the aid of all the arts and sciences; it draws upon logic for the method of reasoning; upon geometry, for order; morals, for a knowledge of the human heart and its passions; history, for example and authority; jurisprudence, for law; and poetry for warmth of expression, coloring of images, and the enchantment of harmony.

The fundamental qualities upon which oratorical talent is based are five—wisdom, taste, genius, imagination, and sentiment. Wisdom is a term used to denote breadth of knowledge and the art of thinking well, with special stress laid upon depth of thought. It has two foundations: first, strength of intellect which is necessary to fathom the principles of things and attain to wide learning; and, secondly, a well-balanced reason. Taste, which is formed by habit and reflection, is correct judgment both in regard to ideas and manner of expression. Genius is invention, though with a somewhat wider signification than is now commonly given that term; while sentiment is the power of persuasion in so far as that quality rests upon the ability to arouse in the hearers emotions identical with those which move the speaker.

II.

In that section which is given up to a discussion of style the author says that the general qualities which underlie correct forms are six—order, perspicuity, naturalness, facility, variety, precision and dignity.

Order corresponds broadly to the well-known "law of sequence," meaning that particular succession of words which is more effective than any other. The power of a term depends greatly upon its place in a phrase. A happy combination of words communicates to style a certain vividness and force which arise, not from images, but from the words themselves. Perspicuity means a clear enunciation of ideas

so that they will be intelligible to all. It implies a correct sequence of ideas and a precise use of words. Under naturalness the author, although he makes a distinction between simplicity and naturalness, yet seems to include the content later enunciated at fuller length in the "law of simplicity"—the obligation of using the simplest means to obtain the fullest effect. Facility explains itself, being an assured mastery in the use of words. Variety—"the law of variety"—is of absolute necessity to avoid monotony. Rigid uniformity will make anything intolerable. The repetition of the same words, the same order of periods followed again and again, weary in prose as the same rhythms and cadences do in poetry. Precision is the result of clearness and exactness of mind and, when observed, the confusion arising from indistinct ideas is avoided.

Lastly, the language of oratory should be noble and dignified, rejecting all expressions that are commonplace. This dignity is applicable to the written phrases and to the thoughts of which they are the symbols.

Dignity of thought, dignity of speech, by these will true eloquence be stamped forever, and the man who habitually strives to attain both will never fail to impress his ideas, at least to some extent, upon those whom it is his desire either to convince or to move.

THE MOTHERHOOD OF GOD AND OTHER SUNDAY ESSAYS. By A. Smythe Palmer, D.D. London: Wells Gardner, Darton & Co. Pp. 188.

"Unconventional" is the most suitable epithet to apply to these vigorously written, original essays. The titles of many of them are a fair index of their character. "The Opiate Imp," "Beast and Angel," "Holy Pots," "Patriarchal Heredity," and "God a Fire," at least arrest the attention of the most superficial reader, and are well-calculated to "find him who a sermon flies" (to quote Dr. Palmer's quaint metaphor). But the papers are more than a collection of sensational catch-penny phrases; they discuss timeworn topics with a sparkling freshness that is at once stimulating and helpful. At times, the author allows his desire to be original to outstep his reverence. "God as a grasshopper" is hardly a decorous heading of a chapter in a religious book, nor is it likely to commend the subject discussed in it even to the mind that most shuns the conventional platitudes of the pulpit. Such a lapse from good taste is happily rare, and we gladly admit that there is nothing the least irreverent in the main idea of the chapter

which is labeled with so incongruous a title. All that Dr. Palmer wishes to bring out is the overwhelming contrast between the infinite greatness of God and the finite smallness of man, merged and united in the Incarnation of Him who was at the same time perfect God and perfect man. God is represented in Holy Writ as enthroned in highest heaven in majestic repose; man as an insignificant creature, a feeble insect, "a grasshopper."[1] And the mystery with which Christmas brings us face to face is the depth of the Divine condescension whereby the Almighty Lord of a million worlds not only sojourned among men, but Himself became man under the creaturely conditions of imperfection, humiliation, want, and suffering. The stupendous truth of the Incarnation which the author in the rest of the chapter so thoughtfully and reverently sets forth suffers, as we have said, rather than gains by the adventitious addition of sensationalism to bring it home to thoughtful minds.

Perhaps the best of the essays is the opening one which gives the title to the volume. The main argument is based upon the sound theological principle that there can be no earthly perfection which does not exist by implication or *imanenter* in God. The Fount of being must necessarily possess every form of being; there can be no limitation for Him who is the Alpha and Omega of all possible perfection. Therefore, motherhood, with all its tender associations, must have existed in the nature of the Eternal. To be theologically accurate, Dr. Palmer should have added that creaturely attributes exist only *eminenter*, or in a transcendent degree, stripped of all imperfection in God.[2] We miss also the argument from the relation of the creature to the Creator, implying that every quality of the former must exist in some way in the latter, just as the artist must first have in his mind the conception of what he afterwards paints on canvas.[3] On the other hand, the blending of the peculiar excellencies of both sexes —divine womanliness and divine manliness—in the perfect human character of Christ, is touched upon reverently and fully. The author might, however, have developed the same idea by a consideration of the relationship between the first and Second Adam. Among so many citations, ranging from Goethe, Longfellow, and F. W. Robertson to Max Müller and other writers on Hindu mythology, one expects to

[1] Isaias, 40 : 22.

[2] *Cf.* S. Thomas, *Lect.* vi, *in Rom.* i. 19.

[3] See the essay on "The Maternity of God" in *Reunion Essays* (Longmans), by Rev. W. R. Carson.

find a reference to Delitzsch's *System of Biblical Psychology*, p. 123, on this last-named point.[4] Not only does Dr. Palmer display out-of-the-way erudition combined with singular freshness of thought and originality of style, but his book contains much sanctified common sense. In the chapter headed "The Opiate Imp" he has a good deal to say on the virtue of temperance, and he nowhere spoils his advice by exaggeration. He thinks there can be no doubt that our Lord was not a total abstainer from wine, or else there would have been no sense in the reproach which the malice of his enemies directed against Him, that He was "a wine-bibber." Yet, when drink came to Him as a real temptation, in the moment of supreme agony, He refused to touch it,[5] and thereby gave an example and an inspiration to those sorely tempted to relieve their physical or mental suffering by wrongful indulgence. For the predisposing causes which lead men mostly into intemperance are not so much gratification of the palate as bodily discomfort or mental anguish which cry out for an opiate that will bring to the sufferer the blessed forgetfulness of torpor. The malefactors on either side of the cross took the medicated wine gladly —Jesus "received it not." He would not forfeit one second of His excruciating pain for the Redemption of man. An interesting side-light is thrown on this passage of Scripture by the reference to the Jewish Talmud, when we read that in the time of our Lord some charitable ladies at Jerusalem had formed a society for providing a beverage of mixed myrrh and vinegar to be given to criminals on their way to execution. Other apt references are to Maria Teresa and to Dr. Johnson, who alike refused opiates when they began to die, the one exclaining, "I want to meet my God awake;" and the other, "I have prayed that I may render up my soul to God unclouded."

It should be added that Dr. Palmer shows his practical good sense by suggesting that legitimate recreation and the wholesome pleasure of books, lectures, and excursions should be placed within the reach of the denizens of crowded cities as a counter-attraction to the gin-shops, which, in too many cases, afford them their one chance of escape from the sordid monotony of their dreary lives.

Other chapters praiseworthy for their common sense are "Beast and Angel," with its acute analysis of the double or divided nature, partly bestial, partly divine, of which every man is conscious, and its eloquent exhortation to develop the angel and to tread under foot the

[4] *Cf.* Chapt. on "The Distinction of Sex."

[5] St. Mark 15 : 23.

beast, to "walk not after the flesh but after the spirit," as befits the "sons of God"; "Holy Pots," where the great truth is driven home, with many a shrewd blow at the false maxims of the drawing-room and of the market-place. that nothing is so poor and trivial but that it may become holy to the Lord—"the common implements of daily family life, the pots and pails of faithful domestic service, the spades and ploughs of harvest laborers, the weights and scales and ledgers of commercial life"; and "Lost and Dead," an instructive variant of the Parable of the Prodigal Son, based on the supposition that the prodigal did *not* come home.

Sound theological knowledge is shown in the disquisitions on the Twofold Knowledge of Christ — we may say parenthetically that Dr. Palmer avoids the mistake of the modern Kenotic school, which denies the coëxistence of omniscience and the limited knowledge acquired by experience, in the one Person of the Word,—and on "Gnostic Agnosticism." In the latter essay the late Professor Huxley comes in for some severe but just criticism, although we notice on page 103 a misquotation of 1 Cor. 15 : 34.

We have read the book with interest, and can recommend it as a fair specimen of Protestant theology of the best sort, thoughtful, temperate, and forcible.

Literary Chat.

Gordon Home in a recently published volume (Black, London), about life on the Yorkshire Coast, tells of some quaint customs in a church at Lastingham:

"The clergyman, whose name was Carter, had to subsist on the slender salary of £20 a year and a few surplice fees. This poor man was married, and had thirteen children. He was a keen fisherman, and his angling in the moorland streams produced a plentiful supply of fish, more even than his family could consume. But, although he exchanged part of his catches with neighbors, this did not keep the wolf from the door. The parish was large. As many people were obliged to come 'from ten to fifteen miles' to church, it seemed possible that some profit might be made by serving refreshments in the crypt. Mrs. Carter superintended this department. 'I take down my violin,' the vicar exclaimed to the Archdeacon at visitation time, 'and play them a few tunes, which gives me an opportunity of seeing that they get no more liquor than is necessary for refreshment; and, if the young people propose a dance I seldom answer in the negative. Nevertheless, when I announce time for return [to the evening service] they are ever ready to obey my commands.'"

Is not that rather quaint and comfortable? Sunday afternoon, and the parson

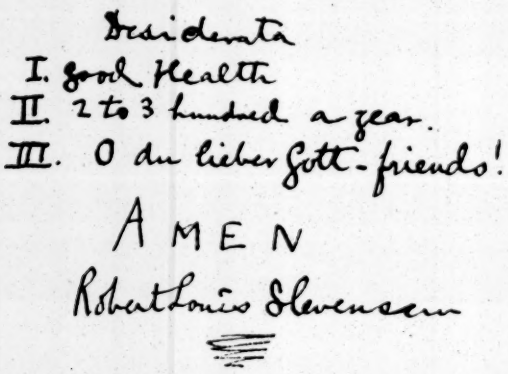
fiddling while the younger worshippers danced—in a Saxon crypt built by Æthelwald, son of Oswald, King of Deira, as the Venerable Bede records.

Busy writers are apt to make use of frequent abbreviations in "copy" which they present for publication. Compositors are resourceful people who usually understand the abbreviations. But recently one of the printers met with a complete puzzle in a theological paper, for which no solution could be had from any of the men in the establishment. So the writer had to be seen in order that an explanation might be got. "What's this—'tn'?" asked the chief sub-editor. "Simplest thing in the world," said the abbreviationist; "what else could it be but 'transubstantiation'?"

The late Father Putzer, of Ilchester, left among his unpublished manuscripts a revised copy of his *Commentarium in Facultates Apostolicas* which, it is hoped, will be published at an early date. The mantle of the accomplished Redemptorist theologian appears to have fallen upon Father Joseph Hild, one of his favorite pupils, and already known to our readers as an original and able exponent of St. Alphonsus.

Gill & Son (Dublin) have in press two Irish plays by W. P. O'Rian; and a comedy for children, partly Irish and partly English.

The Scribners have just announced a book of prayers composed by Robert Louis Stevenson during his sojourn in Samoa for use in his own home circle and arranged for publication by his wife. What a lesson he is to the Christian father by reason of the wisdom and firmness with which he ruled a numerous household. In weak health from childhood up he lived a most active and fruitful life. Content with little his wants were still great, and he expresses the whole tenor of his aspirations in a pithy half-humorous, half-pathetical note found among his letters after his death.



Yet he was not a dissatisfied man. His *Requiem* shows this:

Under the wide and starry sky,
Dig the grave and let me lie,
Glad did I live and gladly die,
And I laid me down with a will.
This be the verse you grave for me:
Here he lies where he longed to be.
Home is the sailor, home from sea,
And the hunter home from the hill.

Father Sheehan has written what he modestly calls a little dramatic tale which is published by the Longmans under the title *Lost Angel of a Ruined Paradise.* Its character and purpose will be best understood from the fact that the author has generously given over copyright, and all other rights, of the publication to the Children's Hospital, Dublin, for whose benefit he had originally written the book. This disposition of the volume will add to the ready welcome which anything from the pen of the author of *My New Curate* and of *Under the Cedars and the Stars* is sure to receive.

Miss Emily Hickey is to publish a new novel under the title *Lois.* She and Dr. Furnivall were the founders of the famous Browning Society in England. Browning was a great admirer of the gifted Irish poet of whom American readers know perhaps too little. One of the last letters of Robert Browning, written from the De Vere Gardens, early in the year 1889, tells how highly he esteemed the poetical gift of his Irish friend: "I hope that my letter contains, as it ought, some little evidence of the feeling I have always had, not only of admiration for your ability, but affection for yourself. I am delighted to hear of the new Poems. Shall we never see you in person, my sister as well as

Yours truly ever,

ROBERT BROWNING."

Shortly after this Browning went to Venice, where he died.

Miss Hickey is still active in the literary field, as the announcement of *Lois* proves, yet her writings can hardly be called "popular" in the sense that they cater to the common-place appetite of the average reader of to-day. Though a Catholic, she is a convert, a grand-daughter of William Hickey, of Cambridge fame, whose numerous books on the industrial condition of Ireland became very popular under the pseudonym of "Martin Doyle." Miss Hickey's work was recognized as superior in literary merit from the very first, and she became, when still very young, a frequent contributor to the *Cornhill*, the *Macmillan* and other high-class magazines. Last year a critic in *The Queen* rated her poetic works (published in five volumes) with those of Christina Rossetti. We believe that the exquisitely spiritual flavor of her verses puts her above the beautifully rhythmic but often melancholy genius of her English-born Italian sister. Miss Hickey is an Irishwoman by birth and descent.

Father William Riggs, S.J., of the Creighton University, publishes in a reprint from *Popular Astronomy* his interesting account of the work done by the Society of Jesus for the advance of astronomical studies since the year 1540. The notes referring to the activity of the Fathers in this important field of science, down to the year 1733, when the Society was suppressed, were originally compiled by the late Father John Schreiber, an Austrian Jesuit, who had attained a high reputation as a scientific observer. But the account of work accomplished at the various astronomical observatories connected with the Jesuit Universities, from the year 1814 to the present, has been collected by Father Riggs himself, who demonstrates very conclusively that the Jesuits are not a whit behind the foremost scientists of the day in matters pertaining to practical astronomy.

C. O'Conor Eccles makes a strong plea in the *Irish Monthly* for the modern woman, whose abilities, she maintains, are not properly appreciated by *man*kind. "Once a thing is known to be by a woman, it is, in a sense, discredited," is surely not true, except of the things for which women, as a rule, have no special aptitude. If among the ranks of women are to be found great philosophers, great politicians, great soldiers, great inventors and artists, they are not discredited, but they are still the exceptions; and this not altogether because opportunities have been lacking in their case for the development or exercise of those powers of consistency and sustained thought, which are more commonly allied with the physical robustness and moral courage of man.

Why should a woman, in her ambition to rival man, forget that she has qualities of the heart which give her tact, grace, sympathy, and power of persuasion, to a degree commonly lacking to the average man; and these exclusive endowments of womanhood are no less effective in moulding human destiny and bringing about great and noble results than mere brain power. A bantam rooster has staying qualities which would ill become his gentler mate, despite her spurs. But O'Conor Eccles can write a good Irish story despite her grievance against the monopolists of manly virtues.

Touching the reform of our Church music we note the following sensible letter in the Liverpool *Catholic Times*, signed 'J. L. Davenport, M.A., Cantab.': "It seems to me that your correspondents overlook the fact that a work of art may be admirable, yet not suitable for Catholic worship. Even if the Venus de Medicis were robed and labeled 'St. Mary Magdalen,' the statue would be out of place in a church. So one would hardly go to such great artists as Watteau, Fragonard, Lancret, or Bourcher for a picture of the Crucifixion. It is one thing to say that Cherubini's Mass for the Coronation of Charles X, and Gounod's *Messe Solennelle*, when performed with the orchestral parts that they were written with, are delightful works of art, on a par with the same master's operas *Les deux Journées* and *Roméo et Juliette*. It is quite another thing to say that they are suitable accompaniments to the liturgy of the Church.

"It seems to me that it is not more difficult to train boys to sing Plain Chant than to sing Cherubini or Gounod. I quite agree that Plain Chant, as usually sung, is dreary; not only that, but hideous and barbarous. The same Chant, as sung by the boys in Westminster Cathedral, is most beautiful and majestic."

Whilst attention is being drawn to the new *Manual for Teachers of Christian Doctrine* which directs the teachers to avail themselves of the methods so successfully adopted in other branches of pedagogy, it must not be forgotten that similar efforts had, at least partially, been made in the same direction by able catechists. One of these appeared in that excellent Diocesan Monthly, *The Guidon*, under the direction of the Rev. J. B. Delany, some years ago, in a series of instructions for the young which was entitled "Through the Eye-Gate." In these short sketches the writer takes up such themes as a watch, which he illustrates, showing in the likeness of its case and works the corresponding relation of our soul and body. In another instruction he points out the dangers of sin by comparison to a mouse-trap; or the action of prayer through the image of the Bell telephone. These ways are practical because they not only elicit attention, but give the medium of understanding and of keeping habitually in mind the vital truths of religion. We learn that Father Delany's name

is on the terna for the bishopric of Manchester. His methods of pedagogy show him to possess valuable qualities for so eminent a pastoral charge.

The Benzigers have republished Father Arnoudt's *Imitation of the Sacred Heart of Jesus*, originally written in Latin and translated by Fastre. The new edition is much less bulky than the first.

Charles Douniol (Paris) issues a new edition of the Abbé Perreyve's *Étude sur L'Immaculée Conception*, with a preface by Cardinal Perraud.

Books Received.

THEOLOGICAL AND ASCETICAL.

THE IMITATION OF THE SACRED HEART. By the Rev. F. Arnoudt, S.J. Translated from the Latin by I. M. Fastre. New Edition. With morning and evening prayer, devotions for Mass, Confession, Communion, etc. New York, Cincinnati, Chicago: Benziger Brothers. 1904. Pp. 734. Price, $1.25.

LITURGIA ROMANA e Liturgia dell' Esarcato. Il rito detto in seguito Patriarchino e le origini del *Canon Missae* Romano. Ricerche Storiche del Dott. Antonio Baumstark. Roma: Frederico Pustet. 1904. Pp. 192.

EASY MASS IN C, in Honor of St. Anthony. For one or two children's voices. With Bass ad libitum. By J. Singenberger, Knight of St. Gregory the Great; President of the American St. Cæcilia Society; Professor of Music at the Catholic Normal School and Pio Nono College, St. Francis, Wis. Pp. 8. Price, $0.35.

LA CLANDESTINITÉ dans le mariage. Par l'Abbé R. Bassibey, Docteur en droit canonique—(Bordeaux). Paris: Libraire Oudin. Pp. 416.

BABEL UND BIBEL. Ein populärer Vortrag von Dr. Gottfried Hoberg, Professor Univers. Freiburg. Freiburg Brisg., St. Louis, Mo.: B. Herder. 1904. Pp. 35. Price, $0.22.

THE YOUNG PRIEST. Conferences on the Apostolic Life. By Herbert Cardinal Vaughan, Archbishop of Westminster. Edited by his brother, Monsignor, Canon John S. Vaughan. London: Burns & Oates. St. Louis, Mo.: B. Herder. Pp. 346. Price, $2.00.

BENEDICTI XIV PAPAE OPERA INEDITA. Primum publicavit Franciscus Heiner, Doct. Theol., Prof. Univ. Freiburg, Brisg. Friburgi Brisgoviae: B. Herder. St. Louis, Mo. 4to. Pp. 464. Price, $6.25.

LIFE AND LIFE-WORK OF MOTHER THEODORE GUÉRIN, Foundress of the Sisters of Providence at St. Mary-of-the-Woods, Vigo Co., Indiana. By a member of the Congregation. New York, Cincinnati, Chicago: Benziger Bros. 1904. Pp. 499. Price, $2.00.

THOUGHTS ON THE SACRED HEART—The Truth. By Jessie Willis Brodhead. Chicago: The Truth Society. 1903. Pp. 23.

THOUGHTS FOR THE SICK-ROOM. Reprint from Catholic Truth Society, London. International Catholic Truth Society: Brooklyn, N. Y. 1904. Pp. 20. Price, $0.05.

A MEMORIAL OF FIRST COMMUNION. By a member of a Religious Order. New York: Joseph Schæffer. Pp. 16. Price, $2.00 per 100.

DIE RELIGIÖSE GEFAHR. Von Albert Maria Weiss, O.Pr. Freiburg Brisg.; St. Louis, Mo: B. Herder. 1904. Pp. 521. Price, $1.60.